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Theological Heads

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General and Particular,

A S A R E

More peculiarly Requisite to be well
Studied by every

Pastor of a Parish.

Together with a

Catalogue of B O O K S

Which may be Read upon each of those Points.

P A R T. I.

By *T H O M A S B R A T*, D. D.

L O N D O N,

Printed for *Robert Clavel*, and are to be Sold by *John North*, Bookseller in *Dublin*. MDCXC VII.

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Lewis
Feb. 10. 1931
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WARRILL ALLEN
BUT TO
RETURN TO TO

TO THE

Right Honourable, and Right Reverend
Father in GOD,

H E N R Y

Lord Bishop of L O N D O N,

A N D

One of His Majesty's most Honourable
Privy-Council, &c.

M Y L O R D,

THAT I presume to lay these following Papers at
Your Lordship's Feet, is out of the high Veneration
I have to Your Lordship's Great Conduct and Good-
ness (in which Your Diocess have been so long happy) and out
of that deep sense of Duty, which will always make me en-
tirely

The Epistle Dedicatory.

tirely submit to Your Censure and Correction, whatever Measures I shall take for the Good of that Church, to whose Service You are pleas'd to design me.

And how can it be, but that upon this occasion I should propose and endeavour something more than ordinary for the Good of the Place I am going to? For tho' indeed the Glory of God, and the eternal Happiness of the Souls of Men are Considerations sufficient at any time to animate Christians to such Attempts, as shall conduce thereunto; yet when Providence places such Governours at the Helm in Church and State, as being of a Publick Spirit, do themselves most vigorously pursue such Blessed Ends; and being easie of Access, do with the utmost Candor and Condescension (of which truly Noble Excellencies, Your Lordship is an extraordinary Example) give ear to the Overtures of Inferiour Persons, upon the same Designs; it seems as if God did then intend to be propitious to the Undertaking.

Now, my Lord, the whole Aim of what follows is to make a provision for the implanting such Measures and Degrees of Christian Knowledge, as it is requisite every one who professes Christianity, should be acquainted withal, and that the Minds of Men may happily be deliver'd from that Ignorance wherein lies the strength of Satan's Kingdom.

Knowledge is the fairest Ornament of the Soul of Man, and whosoever is endowed therewith, let it be of what kind soever, fails not of Respect amongst all sorts of Persons; but
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The Epistle Dedicatory.

especially Knowledge is then valuable, when it is in things of the greatest Moment and Consequence. And that the Knowledge which I have endeavour'd in these following Papers to provide for, is such, is too evident to need Proof or Illustration. For why? It is a Knowledge that is conversant about the greatest Objects, viz. God and our Selves; and that about the grandest and most concerning Truths relating to those Objects. It is a Knowledge to which the most considerable of other Sciences are some way or other Appendent and Subservient: But above all, it is the only Knowledge which can Conduct us safe through the Mazes and Labyrinths of this World, to our Rest and Happiness in the other.

Nor will the Advantages to Mankind of such a Design as this be less conspicuous, if we look upon the contrary Evil from which it tends to deliver the Minds of Men, viz. Ignorance of Divine things. For why? The Power of the Prince of this World, is by no other Character so much known, as by the Title of the Kingdom of Darkness. And what Sins and Miseries are there, which this Ignorance and Darkness is not the fruitful Parent of? It were enough to set Ignorance out as the most dreadful Evil, to say that it is the cause of all those Slavish, Barbarous, and Savage Superstitions that are in the World.

But alas, it is not of one single Sin, or sort of Misery that Ignorance in Christianity is productive; but it is the natural Parent of all those fearful Crimes, and outrageous Wickednesses that are committed upon the Face of the Earth, and
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The Epistle Dedicatory.

when it once prevails over a whole People, it is so fruitful in Misery also, that the State of such Men becomes a perfect Emblem of Hell, as will easily occur to the Observation of any that are at all acquainted with the state of the World, so as to be able to compare one People with another, with respect to their Knowledge of God and Religion.

For Instance, let but any one compare the People of this Nation, amongst whom (praised be the infinite Goodness of Heaven for so invaluable a Blessing) the Light of the Gospel shines with a Meridian Brightness; if we do but compare these with the Naked Indians, the African Cannibals, or rather with the Georgians, a Degenerate Race of Christians in Asia, amongst whom the Notions of God and Religion are in a manner quite extinct; and amongst our selves there are some tolerable degrees of Humanity, Honesty, and Goodness; whereas the others are so much worse for Bloodshed, Lust, Cruelty, Revenge, and whatever Brutish and Savage Manners, than Wolves, Bears, and Tygers; inasmuch as being Rational Creatures, they have greater Cunning and Capacity of doing Mischief one to another, than those Brutes have.

Sir John
Chardin's
Travels.

And indeed in any part of the World we shall find that proportionably to the Increase or Decrease of Christian Knowledge, do Vice or Vertue make their Advances respectively; so that as on the one side innumerable are the Miseries and horrid are the Sins, the Barbarities, Cruelties, Perjuries, Mur-

The Epistle Dedicatory.

Murthers, Adulteries, and whatever other Violations of the *Laws* of God, Nature, and Nations, that proceed from the bitter Fountain of Ignorance of the true Nature of God and Religion: So unspeakable on the other side would be the Benefits consisting in Justice, Mercy, and Peace; in Piety to God, and well order'd Affections as to our selves, were but the World thoroughly enlightened with the Knowledge of God, and the true Nature of pure and undefiled Religion.

And now if we consider these things, how strange is it there should be those amongst us, who, as much as they owe their Security and Happiness at home, to the Influence that Religion has upon our Publick Laws and Private Actions; yet are perfect Enemies to the propagation thereof abroad. But yet it is not to be wonder'd, that some should hate the Light, it is because their Deeds are Evil. I shall say no more to 'em, but that the Day will come, when they will find their Omissions in promoting, or rather their Obstructions to the Progress of Christianity, the most terrible part of all their Accounts.

But God be prais'd, as Lukewarm in Religion as this worst of Ages is, I must not forbear to acknowledge it to the Honour of some, that they have already shew'd themselves to be of a contrary Spirit by their Liberal Benefactions to our present Design, by whose means we have been able to lay a good Foundation to our Parochial Libraries, and to send some over already into MARYLAND.

And

The Epistle Dedicatory.

And as our Success is in a great measure owing to the Liberality and Countenance given to the Design, by several Great Men of Your Lordship's Order; and by Your self in particular; so that God may long preserve amongst the rest, so great a Patron of Learning and Religion, so firm a Pillar of our Church, and so great an Ornament to Your Sacred Order, shall be the Hearty and Devout Prayers of,

My Lord,

Your Lordship's, most

Humble, and most

Obedient Sevant,

THO. BRAY.

TO

To the Reverend,
THE
Parochial Clergy
OF
ENGLAND and IRELAND.

Reverend Sirs,

HAVING been so well acquainted, by being concern'd in a Parochial Cure my self, with the Method of Indigent Travellers, who always make first to the Minister of the Parish; and besides his own Charity, desire him to recommend 'em to such as are well dispos'd Persons therein; I presume the more to apply to you in the same manner, in the behalf of your Brethren going abroad into the Plantations to serve the Great Master of us all, our Lord and Saviour Jesus Christ; and who having a Zeal for his Work, want only those means for the propagating of Christian Knowledge, *viz.* good and proper Books, without which it is scarcely conceivable how they should be either furnished with a sufficient measure thereof themselves, or impart it to others. I have little reason indeed to doubt of your own Liberality in this matter, the Charity and Generosity of the Clergy being so very apt upon most occasions, to outgo their Ability. And the Members of our Universities particularly

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larly, if we consider the Noble Donations and Additions which have been made by them to their Libraries, Chappels and other Buildings, they will be found to have erected more Monuments of their Zeal for the Advancement of Learning and Religion in a few years last past, than any other Persuasion or Body of Men (not the Romanists excepted) have done in many Ages heretofore.

Nor shall we despair of a favourable Answer from those to whom we would desire your Application on our behalf, provided they are seasoned with any tolerable measure of Zeal for the Glory of God and of true Religion, for those who are really Pious, cannot but easily receive the Impression, when they are given to understand that there is no Charity in the World whereby they can so much contribute to the Honour of God, and the good of Souls, as this; That it is an Apostolical Work to have an hand in converting Souls to God, and that there is no way whereby the Laity can have so immediate a hand therein, as that which is here offered to them.

I could urge how that in a great measure from the Colonies abroad, our Citizens and Merchants have had their prodigious Wealth, and that ~~hither~~ it is that the Countrey-Man and the Tradesman do vend their Manufactures and Commodities; and it were but reasonable to propose it also to the Consideration of our Persons of Honour and Quality, as a thing not unworthy their Reflection, that since the Discovery of the Plantations, their Rents have been advanced, and their Splendor increased treble to what their Noble Ancestors before 'em were acquainted with. And upon all this, it were natural enough to expostulate with 'em; what reason there can be, that they should reap all the advantages to themselves from the Dangers and Fateigues of other Men, and repay nothing back towards their chiefest well-being.

But that which I would desire might be chiefly considered and suggested to all Ranks and Degrees of Men, is this, That as scarce any People have receiv'd greater Advantages from the Foreign Plantations, than we have done; and no Nation in the World, I am sure, has a better Religion to requite them with, for the same than we have; yet to the no small Discredit both
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of our Countrey and Religion, no Persuasion of Men upon Earth have been hitherto so cold and wanting to promote it, as we have been. Inſomuch that whereas a Neighbouring State, which we do often reproach as having once (ſome of them) ſold their Countrey with the diſavowing of their Religion, do expend 20000 *l. per Annum* in the *East-Indies* alone in propagating Chriſtianity, I can hear of little Charity of that nature that goes from hence; which, whether it may not have been a provocation for thoſe terrible ſtroaks of Providence that ſome have lately felt, and thoſe but as warnings, that they may not by ſuch an unconcernedneſs for the cauſe of Chriſtianity, provoke the Divine Indignation to follow the blow with greater, is no more than what becomes Chriſtians to conſider.

Now I can ſcarcely believe that a People who profeſs ſo much Zeal, and that moſt deſervedly, for the Proteſtant Religion, as the *Engliſh* do, ſhould be ſo inſincere in their Profeſſions, and have really ſo little eſteem for it, as to be unconcerned for the ſame abroad; eſpecially in thoſe Colonies which are as much *Engliſh*, and as much the parts of His Maſteſty's Dominions, as theſe Iſlands are wherein we live.

Much leſs can I think, that the Merchants, a Rank of Men of as great Generoſity as any of what Quality ſoever, and who do daily ſignalize the ſame by many Noble Gifts to Pious and Charitable Uſes; and from whom it is expected to do more for the encouragement of Religion in the Plantations, than others, it (being the Plantations which in ſo great a meaſure have enriched them:) Much leſs is it to be imagin'd, that they ſhould be unconcern'd for the propagation of Chriſtianity therein, but for want of being more put in mind of the neceſſity thereof, and of being excited thereto; and give me leave to ſpeak it, of our frequent and earneſt Applications made to 'em to that purpoſe.

I crave leave to ſay, for want of Applications to 'em by us; for ſo it is, that the Romiſh Clergy having heretofore in this Nation, and continuing ſo to do to this day, in other Nations, moſt groſſly abuſed the Credulity of the Laity, by Preaching up nothing ſcarcely but the Merit of good Works; and that to ſuch a Degree, as

to make a Donation to their sort of Pious Uses (as they would have 'em thought) sufficient to atone for all the Atrocious Villanies of a most Flagitious Life; we on the other side, out of an excess of Modesty, as little as we baulk other Duties, and forbear to warn our People of other Sins; yet it is rarely that we are found much to mind 'em of works of Piety (as those we do here endeavour to promote, are really such) and to do which is a Duty as necessarily Incumbent upon all Men, according to their Ability, as any other Duty whatsoever, and the omission as much a Sin. Particularly, and especially it is seldom they are put in mind how much it lies upon 'em to contribute towards the support and extent of the Christian Name: And that the slighting the Opportunities which God hath given us of setting up the Banners of Christ's Kingdom, where Satan does still solely govern the Minds of Men, is a great Sin; and indeed, since the Divine Providence has been so propitious to us in our Temporal Concerns and Interests, as to extend the *English* Dominions to the Remotest parts of the Earth, such an Ingratitude to God, as is not the least amongst those National Sins we are guilty of, and are to Answer for.

I must confess indeed, that where People will be so sinister in their Interpretations of what we do or speak, as to call our Discourses and Perswasions to Works of Piety, a Preaching of our selves, and our own Interests, it is hard enough for generous Spirits, who scorn what does in the least favour of Selfishness, to be found in such Arguments. And therefore I believe it is, that tho' our Parsonages, and Vicarages do continually suffer greater Diminutions by far in their Dues, from the Sacrilegious Invaders of the Churches Patrimony, and from pretended *Modus's* and Prescriptions (not to speak of grosser Methods) than our poorer Vicarage Houses do by their Dilapidations, yet it is seldom or never that any of us trouble our Auditories with asserting our own Rights, and in warning our People lest they *rob God in his Tythes and Offerings*, as careful as we are to Preach up amongst 'em that Justice to one another which concerns the Preservation of their own *Meum* and *Tuum*. The reason is the reluctance

luctance we find in our selves to be thought, or so much as suspected to seek our selves in the Dispensation of our Ministry: And hence also it is not without difficulty that we can be perswaded to trouble Mankind with those ungrateful Arguments which wou'd draw any thing from 'em towards the support and service of the best of Churches amongst us. But here in the Case we are now upon, there is no danger of such Imputations, since what goes into the Plantations goes too far from You, *Reverend Sirs*, to terminate upon your selves.

But however, we are secure enough in the Nature of the thing here desir'd, for with as evil an Eye as the World looks upon the Preferments of the *English* Clergy (not considering the insupportable Charges appendant to the greatest part of them) and hate to see us Rich, yet to do the Layty right, I never knew any of 'em envy us Books, Learning, Knowledge; much less can it be suppos'd they will, when the Books we desire are of such a Nature, and do so directly enable us to impart useful Knowledge and Instruction to themselves, as the following Catalogue in the whole Composition of it, is design'd to do. So that the case of the Plantations we are thus Bold to commit to your Management, we do humbly conceive is what You may with a good Grace, and Assurance enough sollicite in our behalf.

And indeed, since I am so thoroughly perswaded, that nothing can so directly tend to encourage Good Men, and Lovers of Souls, to venture themselves in the Labours of the Gospel abroad, as good Books; and nothing can so immediately tend to render 'em Good and useful when they are there, as the same. I must therefore conjure you my Brethren, as you will approve your selves to our Heavenly Master, to have had his Glory principally in your Eye, that you will assist with the utmost of your Power and Eloquence in the obtaining what you can towards the providing of these Libraries, as a principal Means of promoting the Interest of Christ's Kingdom.

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I cannot tell what Apprehensions other Men may have of these Matters, but for my own part I am so fully perswaded of the usefulness thereof, that since it is not easie in such Times of Publick Necessities as these are, to get Libraries for all the smaller Vicaridges of this Kingdom (as the Noble Sir *Roger Twisden*, did so worthily and piously project) whereby the Ministers thereof might be in a Capacity to Instruct the People with sound and solid Doctrine in all the Essentials and Necessaries of Christianity; The next Good thing, even equal, if not beyond the Endowments of their Vicaridges, I could wish for the good of God's Church amongst us, is, that there were but a Library in every Deanary of the Kingdom, and that plac'd either in the Center of the Deanary, or rather in some Market-Town, where it lies convenient for the Clergy to borrow Books out of it, when at any time they shall have occasion to Read upon any Important Point of Religion, in order to clear their apprehensions therein, that so they might with Judgment and Safety to the Peoples Souls, treat thereof to 'em; and those Lending Libraries having the Books mark'd upon the Covers to what Deanary they belong, and lock'd up in Book-Presses made on purpose to keep 'em in, and Reposited with the Rural Dean, the Minister, or the School-Master of such Town, they might with very little Trouble be sent for on any Market-Day, and as easily return'd within a convenient Time, (as there ought to be a limited time for it, as a Month for a *Folio*, a Fortnight for a *Quarto*, and a Week for an *Octavo*.)

In the *first* place, The having of these Libraries dispers'd throughout the Kingdom, for the use of the Clergy, would most manifestly and directly tend to the good of the Laity; who in such cases might promise themselves a full Instruction in all the Points of Faith and Practice, whereas with the present Provision, all that they can expect to hear are general Exhortations to Religion, and some Motives to the Practice of the Duties thereof: But without a very considerable number of very good Authors, it is morally impossible they should have their Judgments truly and thoroughly Inform'd in the Nature and Extent of all the Duties to God, their Neighbour
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and themselves, which cannot be done without much Reading: Much less shall a Minister be able, without good Skill in the Scriptures, and being much conversant in several Critical and Dogmatical Writers, be able to explicate and inforce all the Doctrines and Principles of Christianity; without the Knowledge and Belief of which, and a Vertuous Practice acted upon those Principles, the greatest Regularity in Manners cannot be call'd a Christian Life, nor entitle those that live, tho' never so agreeably to the Rules of Morality, to a Christians Reward: which two things being well consider'd by the Laity, viz. That they can neither be duly Instructed in Faith nor Practice, except the Clergy shall be sufficiently provided of Books for that purpose: And withal, that it is the business of a Pastor, not only to Feed his Flock, with wholesome Instruction, but also to defend 'em from the Contagion of Erroneous and Heretical Doctrines, which cannot be done without a competent Skill in Modern Controversies, and those not a few; even the Laity would then think themselves extreamly concern'd to have such a Provision of necessary and useful Books made for the Clergy.

And then *Secondly*, As to the Clergy themselves, I am so fully perswaded of the Benefit to them, of these Lending Libraries, that they seem to me to be the most likely means, and to be in a good measure sufficient, to restore even those of the lowest Capacities in the Ministry, from both those Evils, which the Author of the *Contempt of the Clergy* says, are the Causes of our Contempt, viz. Ignorance and Poverty. And,

I. As for Ignorance in our proper Calling, it must indeed of necessity cause the Contempt of those who are found to be such. In any Calling a Person is valu'd proportionably to his Knowledge and Skill therein; especially in ours. And yet I do not see how it is possible for most of us but to fall short of a compleat Knowledge in the whole Body, even of Preachable Divinity, as the Case stands with most of us; for one Third of the Livings of *England* come not up to 50 *l. per Annum*, which I am sure will afford but very little, if any thing at all, to purchase Books with,

with, when Domestick Charges, and Publick Payments are satisfy'd; and yet without the Reading of such Books, at least, as are of more immediate use to inform ourselves in all the Terms of the Covenant of Grace, that so we may be able to instruct others, how is it possible (now that Inspiration is ceas'd) but that we should be ignorant to our own extreme Disgrace, and the infinite Prejudice of those Souls committed to our Charge? And again, except we shall have a Collection of such Books, either of our own, or somewhere near at hand, whence we may borrow 'em, how is it possible we should ever read 'em?

II. And the having of these Lending Libraries near at hand, I do also humbly conceive, will contribute not a little, to prevent that other occasion of our Contempt, *viz.* Poverty; at leastwise, as to many of us: For this I am very certain of, that many of the Clergy in Poorer Livings, who are Bookishly given (and 'tis pity that ever any should enter into Holy Orders who are not of this Spirit) can scarce keep themselves clear of the Booksellers Accounts, nor Money in their Pockets for their necessary Occasions, because of their Charges that way; which yet I think are as much their Necessaries as Meat and Drink, which give Nourishment only to the worser part of us.

Well, and if there be any Truth in that other Imputation, as the Cause of our Contempt, which the Adversaries of our Church are so apt to charge us withal; *viz.* The scandalous Immoralities, which perhaps it may be too true that some may be guilty of; I do humbly conceive that this Scandal also may be in a great measure remov'd, by the same means of having Lending Libraries. For whence is it that many seek for Company and Diversion abroad, but for want of the better Society of good entertaining Authors at home: The Truth of it is, there are a sort of Writers which are traditionally handed down from one Old Study to another, who are not such a good Humour'd and Inviting Society as to make one delight much in their Conversation: But what Man of Spirit or Education, had he a *Justin Martyr*, a *Tertullian* or *Cyprian*; a *Sanderson*, a *Hammond* or *Tillotson*,

son, come to visit him, would leave such Men of Sense for the Society of the Sons of *Belial*.

Not to say, that our Acquaintance with such Excellent and Noble Authors, will render our Society when we do meet together such as becomes Men of Education and Learning; will elevate our Thoughts and Discourse above the vulgar and usual Conversation, in which it is much below us to be found, will supply us with those Notions and Matter for Discourse, as will render us not despicable, but venerable amongst those we shall happen to converse withal.

In short, I look upon the thing of Libraries to be the great *Desideratum*, even here in *England*; and yet so sanguine am I, that I am fully perswaded I could propose those ways to the Reverend Clergy of the Kingdom, whereby they might be provided therewith with very little Charge to themselves or others. But to let that pass; and I shall think my self sufficiently happy, if I can accomplish a Design of this Nature elsewhere; the reason I so much insist upon the *Usefulness* of 'em here, is to prove the *Necessity* thereof in the foreign Plantations; for here some few of the Clergy are able to buy a sufficient Stock of Books for themselves, but it is very rarely that those who go into *America* are in such a Condition; for Men of Interests and Fortunes love their Native Country too well, to venture themselves abroad.

But the great Objection against our Design, will be the chargeableness thereof, in which respect when the Catalogue is read over, it will appear almost impossible to be accomplish'd. There are several Books laid down upon particular Heads, and the Charges of such a Library for every Parish will amount to many Hundred, if not some Thousand Pounds. But the Method I design to take in the disposing of these Libraries, will take off very much from the Formidableness of this Objection; for whereas there are sometimes a score of several Authors prescrib'd upon the same Subject, it is intended, that not above one or two upon every Point shall be allotted into each Private Library; and those who will not be satisfied without reading all that has been writ-

ten by Authors of any Eminency upon every Theological Head (whose Noble Curiosity, Industry, and Thirst after useful Knowledge, I cannot but highly commend) those Worthy Persons may borrow of their Neighbouring Clergy the Books they themselves want, and they again of these ; by which means there will also this Good accrue, that hereby a mutual Correspondence with one another will be maintain'd by the Clergy ; a Correspondence in *Re Literaria*, the most useful and noblest Correspondence in the World, and which will render 'em as considerable in Learning and Knowledge, as others are for their Wealth and Riches. And if over and above these lesser Libraries canton'd into so many Parts, we can obtain but one General Library in the Province, consisting but of the whole set laid down in the following Catalogue : This is the utmost of our Expectation or desires.

And here in these general Libraries alone it is that we shall dispose of the Antient Writers, whether *Fathers*, or *Philosophers* mentioned in the Catalogue. I thought fit indeed to specify the particular Tracts written upon the several Heads by those Venerable Authors, as well as those which have been made by Modern Writers, as the most likely means I could think of, in order to their being read by the Lower Form of our Clergy. For as it is the same thing to the Learned part of the World, whether some Manuscripts and Pieces of the Antients be really and utterly lost, or whether they be buried in dust in unfrequented Libraries, till now that some Persons of a Great and Noble Genius, are searching 'em out, in order to give us a Catalogue thereof : So the great Reason, as I apprehend, why the Lower Form of the Clergy are not more conversant in the Antient Writers, is because several perhaps are not much acquainted, that many of the Subjects they have written upon, are the very same they themselves do daily Preach to the People : Whereas for instance, he that considers that *Tertullian*, *Ambrose* and *Chrysostom* have written upon Repentance, who amongst us would not ride some Miles to a Publick Library to consult the Sense of those Perspicacious Writers before we put Pen to Paper our selves.

And

And now Reverend Sirs, I must earnestly request your Candour in passing a favourable Censure upon what follows. I have had but very little leisure, and was constrained to a very short time to draw up this following Catalogue: And at the best do pretend to very small Skill for such an Undertaking; But being design'd for the Service of the Plantations by my Superiors, at whose absolute disposal I so much am, that I should think it a sin to dispute their Commands into any part of the World; where I have any reason to think it may be to the Service of God's Church to be sent by them; I did not know how I could be any ways serviceable in the Place I am design'd for, without sending before me, or carrying over with me, for the use of the Church, I go to, some Provisions of this nature.

But now my Hand is in, if I should find this part accepted, I do further design to draw out into a more particular Scheme, those two great Conditions of the Covenant of Grace; *The several Articles included in our Creed*, which we are to believe; *And the various and numerous Duties included in Obedience*, which we are to practice; And in the same Method as before, to subjoin the several Authors of best account, both Antient and Modern, who have written upon those more particular Subjects.

And also to this Part, I would add a List of all the most Considerable, both amongst the Antient *Homilies*, and Modern *Sermons*, which have been published upon all the foregoing Heads of Pulpit Divinity, whether General or Particular.

And when I shall have thus far provided Directions to those of my Brethren, I am likely to be concern'd with beyond Sea, as to give 'em an entire Scheme of what I humbly conceive more immediately necessary for 'em to understand themselves, and to instruct others in, in order to Salvation; I should be glad if some abler Pen, one that can pretend to Universal Learning, would give us a draught of those Studies, which tho' not so immediately necessary, are next thereunto, *viz.* exceedingly useful to perfect a Divine, such as the whole course of History, both Ecclesiastical and Civil; Physiology, and several other parts of Humane Litherature, which are of no small concernment to the Minister.

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sters of Christ's Church to be Masters of: But if no one else should undertake this part thô I have not Skill my self, I have Zeal enough to attempt any thing, thô above my Power, for the good of God's Church, and the Honour of his Clergy, the great Interest of which, I think I can, and hope I shall be ever able to prefer to any of my own.

ERRATA.

PAge 27. line 7. read *Idololatria*, p. 28. l. 3. r. *Anonymum*, p. 29. l. 16. r. *Xenophon*, ib. l. 29. r. *Antoninus*, ib. l. ult. r. *Macrobian*, p. 34. l. 8. r. *Hieronymi*, p. 37. l. 23. r. *fodder*, p. 38. l. 3. r. *Judeorum*, p. 41. l. 6. r. *Bey*. ib. l. 7. r. *præfecturis*, p. 41. l. 5. of the last of the inner Notes, r. 331. p. 43. l. 5. r. *Scapula's*, ib. l. 18. r. *Glassii*, p. 44. l. ult. r. *Studio*, p. 48. l. 3. dele *it was*, ib. l. 22. dele *our*, p. 50. l. 19. r. *ad Relationem*, p. 54. r. *Mediation*, p. 64. l. 26. r. *Legantur*, p. 70. l. 7. r. *Legantur*, p. 74. l. 16. r. *digesta*, p. 75. l. 31. r. *subjungi*, p. 76. l. 1. r. *Institutiones Justiniani*, p. 78. l. 18. r. *Ignoratio*, p. 65. l. 15. r. *than*, p. 74. l. 1. of the inner Note, r. *speret*, and l. 5. *Obsecret*, p. 93. l. 21. r. *Instructiones*, p. 100. l. 28. r. *Constitutions*.

T H E I N T R O D U C T I O N

TH E Design of Publishing the following Proposals, and Catalogue, is in hopes that falling into the Hands of such who are Piously dispos'd, they may be thereby wrought upon to contribute towards the promoting the two best Things in the World, *Religion* and *Learning*, in those Parts which are most uncultivated therewith, the *American Plantations*.

And indeed it is scarcely to be imagin'd, that those Persons who are thoroughly season'd with true Piety, and are sensible of the inestimable Benefit which they themselves have received by the Preaching of the Gospel (by which alone they are distinguish'd from those Barbarous *Indians*, whose Spiritual Condition is truly deplorable; and whose Conversion is one thing herein aim'd at, as well as the Instruction of those of our own *Colonies*.) It is not to be Imagin'd, I say, but that they should be hearty Well-wishers to such a De-
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sign, and contribute so far as they are able, towards carrying it on. It was Emphatically spoke to St. Peter by our Blessed Saviour, *When thou art Converted, strengthen thy Brethren*, Luke 22. 32. For a Soul thoroughly Converted, and burning with a fervent Love to God, will not only wish well to the Labours of others, but by all possible means will it self endeavour, that the Image of that God he loves, may be imprest likewise upon other Mens Souls; and that all the World may joyn with him in the Adoration and Praises of that Blessed Saviour, from whom he does receive such unspeakable Benefits.

Now, in reference to our Foreign Plantations, the Subject of our present Concern, I humbly conceive, there is scarcely any more effectual way to testify our Love to God, or the Souls of Men, by promoting the Glory of the one, and contributing to the common Salvation of the other, than by imparting something towards the providing of such *Libraries* therein, whereby the Clergy sent thither, may be enabled to instruct those People in the Doctrines of sound Belief and good Morals; the two great constituent parts of Christianity.

For this in the first place, I will be bold to assert, That however some Persons, whose Enmity to the Clergy proceeds from their want of Love and Veneration to that God and Religion, to whom they do Minister (as is notorious, if we consider the Principles and Practices of those Men;) notwithstanding, I say, such
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are pleas'd to traduce the whole Order as useless, and a burden to the World; yet it is evidently owing to the Men of that *Tribe*, that Mankind has been so happily recover'd from the Ignorance, Barbarity, and Brutish Manners into which it was sunk; and that Licentiousness, Rapine and Violence have given way to Purity, Justice and Humanity in those parts of the World where Pure and Genuine Christianity is taught; Nay, and it is owing to them, that where Humane Sacrifices were once offered, now the *Reasonable Service* that the Gospel prescribes, which is to live *Soberly, Righteously, and Godly*, has prevail'd in the World; and that where whole Provinces were Slaves to the Devil, they are now the Servants of God. And should a Nation, through the heavy Judgment of Heaven, become destitute of a Learned and a Pious Clergy, and be delivered up to the Malignant Principles of those who hate the Profession; Good God, to what Impurities, Rapines and Murders must such a wretched People be inevitably expos'd! Such an inestimable Benefit to Mankind, are a Clergy that do thoroughly understand, and industriously preach the Genuine Doctrines of Christianity.

Next, I presume I may safely assume this, that as the Clergy are more or less useful to those Excellent Ends of Improving and Perfecting the Minds of Men, accordingly as they are more or less Masters themselves of that Divine Knowledge which they are to Teach others; so it is not possible according to the

present Dispensation of Divine Providence, that they should thoroughly understand it themselves, without the help of such Books as treat of all the Sacred Truths of Christianity. For now the Gospel being fully reveal'd, *Inspiration* is ceas'd, and Persons of all sorts, Clergy as well as Laity, are left to Study and Reading, as the only Means, whereby, together with God's Blessing, they can attain to that measure thereof, which is sufficient to inform themselves and others.

And therefore Lastly, from hence it does follow, that such Charitable Persons as shall contribute towards the furnishing of the Clergy design'd for the *English Colonies* abroad, with such means of Knowledge, as we propose, cannot but have a proportionable share both in the Vertue and in the Reward of that Blessed Work, whereby God's Kingdom is exalted in the World, and the Devil dispossest'd of that Usurp'd Dominion he has gain'd over so great a part thereof. Such will in some measure, be accounted to have been *Evangelists* themselves, and will partake in the Reward of those who have *turned many to Righteousness*, by carrying the Gospel to other Nations.

And who is it that is piously Ambitious of being high in the Favour and Love of God, and of being exalted to a higher Station amongst the Blessed Saints above, that would not at the Charge of a Moderate Benefaction, be so Instrumental as this may render him, towards the Salvation of a considerable part of Mankind? The *Apostles* we do all know, are to sit upon Twelve
Thrones

Thrones judging the Twelve Tribes of Israel. And wherefore is it that they shall be thus Honoured above all Men, but because they were the Grand Propagators of Christianity, *and spar'd not to spend, and be spent* in that Service, 2 Cor. 12. 14. to reduce Mankind to the Obedience of God? And may not then those Persons expect a proportionable degree of Honour and Reward above their Brethren, who shall offer of their Substance towards the same Noble and Blessed End? Charity, indeed of whatsoever kind it be, will have its Reward. He that gives Alms to the Poor, He that Cloaths the Naked, or Feeds the Hungry, will find it upon his Account at the Day of Judgment. But then as there are different ways of doing Good; so to provide Spiritual Food for the Souls of Men, is a Charity of as much a more exalted Nature, as the Spirit is more Excellent than the Body.

Nor will this Charity terminate only on the Minds of those that receive it, but will also have a most happy Influence to the procuring of their Bodily Comforts, for wheresoever the Gospel of our Saviour prevails, it takes off that Ferity of Nature whereby Mankind become Beasts of Prey, even Wolves and Tygers, to one another, and renders 'em Benign and Kind to all those who have to do with 'em; and ready to do all manner of good Offices to their Brethren in Humane Nature. So that you may ever observe, that proportionably as Divine Knowledge prevails in the World, in the same degrees do Barbarity, Rapine, Violence.

Violence and Brutality decrease, and Humanity, Justice and Order gain ground amongst Men. And if the Authors from whence this Knowledge is deriv'd, are not corrupted with such Principles as undermine Morality (which is visible in the Writings of some sort of Men) the tendency of Christian Books, as such, is to improve Mankind in all the Faculties and Powers of Soul and Body, to a similitude with the Holy Angels themselves; and indeed to render 'em Partakers of the Divine Nature.

This I say, if the Authors from whence this Knowledge is deriv'd, be themselves good; for Men are generally such in their Principles, Tempers, and Dispositions, as the Books and Company are with which they Converse, since *Evil Communications* in either way do *Corrupt good Manners*: but such as do truly represent the Nature of that Covenant we have made with God in our Baptism, and do shew us from thence, the indispensable Obligation lying upon us to a Holy Life; such as do set forth the Principles of our Religion as the most forcible Motives to live according to the Dictates of Right Reason, and the Improvements of Revelation; such Authors as these do manifestly tend, not to Debauch the Manners, but to Improve the Morals of Mankind, to that degree, as to bring down a kind of Heaven here upon Earth, and to render the Inhabitants thereof Guardian-Angels to one another.

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And this has been the great Aim in that Collection of Books here Recommended, as proper to enable our Clergy to Advance the Blessed Work proposed in those Plantations where they are to Minister. It is hard to be answerable for every thing contain'd in all of 'em. There is no Humane Writing free from Faults or Defects in some kind or other ; But however there are no Errors in any of those Books here Propos'd, which the Orthodoxy of others in the Catalogue will not rectifie. And take 'em in the whole Bulk, they are thought to be some of the most useful in their kind, to give a competent Understanding of the whole Body of Christianity, and all its Parts. And as it is endeavour'd, together with the Catalogue of Books here exhibited, to give a Scheme of Christian Truths in that Order wherein they do most naturally lie ; so the very studying of 'em in such a Method, may probably tend, not a little to the Improvement of our *American Clergy* in Christian Knowledge, and to enable 'em the better to Edifie others. For as the Studying of any Science incoherently, begets nothing but confus'd Apprehensions of things in our own Minds ; so it will render us incapable to give clear and adequate Representations thereof to other Men.

And indeed it ought not to be dissembled, that this Catalogue is published with some design to help our Young Students in Theology, even on this side the Water, since it may be a piece of Service to some of them, to direct 'em in the Choice of such Books, as will

will be of most necessary and immediate use to them in their Ministerial Instructions to the People, and which yet by the brevity of the Catalogue may be had, (some one at least on each Head) without any great and insupportable Charge. True it is, there have been various Methods of Study given us by learned Men, with a List of those Authors they would Recommend to our use : But it is the general Complaint, that few or none seem to have Adapted their Catalogues to the *Proper* and *Immediate* Business of a Parish Minister, as he is one who must instruct his People in all things belonging to his Salvation ; much less to the Circumstances of the greatest part of that Body, whose small Livings, especially if they have Families, will not afford 'em wherewith to Purchase a third part of the Books Recommended to them in those Catalogues.

Nor indeed, if they could buy them, would it be very agreeable to the Nature of their Business to do it ; for either these learned Directors give us Lists of all the Authors that have Writ upon each Subject, or at least of as many as they have perus'd and read themselves, and this generally through all the general parts of Learning, however remote and unnecessary to the particular business of a Preacher or Catechist ; or if they have confin'd their Catalogues to such Books as are more *Immediately* Useful and Practical, yet they do not seem to have design'd 'em in any great Order, whereby the *Rationale* of their Catalogue may clearly appear,

pear with respect to a Parish Minister, as if they intended thereby a Provision, especially for a through and entire Information of Teacher or Hearer in all the necessary and essential points of Christianity. And hence it is that many Young Divines, if you come to examine their shelves, will be found either to have laid out what they could spare, in Books of a more remote concern, and thereby to have disenabled themselves to purchase those of a more immediate Importance. Or if they have expended their small Stock in Practical Divinity, yet their Collection will seem to be very *Rickety*, having a great redundance in Authors upon some points, and as great a deficiency on others. Whereas those in the mean Livings by cutting off Superfluities, might be able by degrees to purchase one or two Books at least, upon every of those Heads of Doctrine wherein it is necessary they should instruct the People; and for want of which, all the *Terms* of the *Baptismal Covenant*, are scarcely Preach'd over to them in many places, I fear, in the whole Course of some Mens Ministry.

And probably it is from this Observation, that some have been so importunate with me to Print the following Catalogue of Books design'd for Parochial Libraries in the Foreign Plantations, upon which consideration I hope, it will not be imputed to me, as Arrogance, to offer what looks like a Direction in this case, especially when it is to my Brethren of the lowest Form in the Church that I do herein apply my self.

And yet so far am I from assuming to Dictate what Books, it may be sufficient, even for the most Inferior Rank of our *English* Divines to read, that I do thus far *Retract* what I have said with respect to any advanced to Holy Orders in this part of the World, where good Literature does so much flourish, and makes such a distinction in the value we put upon Men, that I do freely acknowledge it were much to be wisht that every one of the Clergy here in *England*, should *Launch out far* into the vast Ocean of Universal Learning. For besides that we live here in a very Inquisitive Age, wherein Persons of all Ranks and Professions have arriv'd to great Attainments in all the parts of Knowledge; and it is not a little indecent to see a Gowns-Man, whose very Garb denotes him one Devoted to Study, outdone by any ordinary Laik, in *Philology*, *Philosophy*, *Mathematicks*, *Antiquity*, or any part of useful Learning (except by Persons in their own proper Profession, to whom it is as decent on the other side to submit) besides this, I say, the Business of a Divine is of that comprehensive extent, that good Skill even in Nature, Mathematicks and Laws, which may seem most remote from his Business, is not only Accessary and Ornamental to his Profession, but of exceeding great use for the Explication and Proof of some of the principal Subjects he is to Discourse upon to the People, and also for the Defence of the most *Fundamental Articles* of Faith, that he is to maintain against the *Atheist* and *Anti-scripturist*.

The Knowledge of *Nature* affords the best, the plainest, and the most demonstrative Proofs of the Existence, and Providence of God, to the Establishing of our Faith, and the Raising the Admiration and Devotion towards the Divine Majesty, both of the most Intelligent and of the Meanest of the People. *Mathematical* Knowledge is in some measure necessary, to enable one to give a Rational Account of the Truth of the *Mosaick History* of the Creation and Deluge; and to answer the Cavils and Exceptions of the Superficial and Half-learned Atheist, (as has in the Instance of the Ark, been unanswerably done by Bishop *Wilkins*, and in the like Cases by other Pens.) And a competent Knowledge of the *Laws*, especially of the *Civil Law*, and of the Law of Nations, enables a Divine with the most convincing Arguments and Reasons to Establish the Doctrine of Christ's Satisfaction, one of the principal Articles of Reveald Religion. In-
 somuch that *Crellius* himself confess'd before his Death, that he had never Written against *Grotius* upon that Subject, had he first seen his Chapter de *Communicatione penarum*. And indeed, many of the Social Duties of the Civil Life, are not likely to be so exactly stated by any, as by one well acquainted with the Laws and Customs of Nations. So that it is very requisite, that every Pastor of a Flock, especially in this Curious and Incredulous part of the World, should

*Didici, paulo antequam
 more necesse dixisse Crellium,
 se nunquam contra me Scrip-
 turum fuisse, si ante Scrip-
 tionem legisset me de pe-
 narum Communicatione in
 Fine Belli & Pacis Ep.
 556. 2 parte.*

give himself up to farther Enquiries into Universal Learning, still making this his Rule, that he spends most of his Time and of his Thoughts upon what is Essential and immediately necessary to Man's Salvation, viz. the Terms of the Covenant of Grace; since to pursue any other Knowledge to the neglect of this, would in him be to gratifie a sinful Curiosity.

But as for those who are to serve in the Plantations, I do not at this distance foresee the necessity of their being provided of more than such a Sett of Books, as shall be of absolute necessity to enable 'em to declare the whole Will of God, so as may suffice to the Information of Plain and Illiterate Men, that so they may be able with St. Paul, speaking to his Converts, to call the Consciences of those committed to their Charge, to attest also to them, that they *are pure from the Blood of all Men, not having shunned to declare unto them all the Counsel of God.* Not but that we could wish to have one Library of more Universal Learning, to have recourse to upon occasion, in every Province, and shall especially endeavour to have one in the College which is now Erecting in **Virginia**, by the Favour and Bounty of his most Excellent Majesty and our late B. Queen, and by the Liberal Benefactions of many Right Reverend, Noble, and Generous Persons, and by the Especial Industry, Care, and Expence of one of the best *Provincial Governours* in the World.

But however, as it is fit we should be contented with small Beginnings, so we shall be deeply sensible
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of what Assistance shall be given us towards **Parochial Libraries**, and shall study in all manner of ways to express our Gratitude to our Benefactors for the same: particularly, as in order to the preservation of those Books, besides the Lettering upon their Covers to what Parish they belong, and the making of several Registers of 'em; one to be left with our most Honoured Diocesan the *Lord Bishop of London*; one with His Majesty's Governour in each Province; one with the *Suffragan or Commissary*; and one to be deposited in the *Vestry* of each Parish; as all this to preserve 'em from Loss or Imbezelment, or in order to recover 'em if any wise diminished; so in *gratam rei Memoriam*, there will be moreover added in each of these Registers, a List of our Benefactors, and of their respective Benefactions.

But that which I am sure will be most grateful to such Lovers of Religion and useful Learning, we will by the Grace of God, make that good use of 'em we ought, to the purposes design'd. We shall indeed think it hard to be sent to Work in the *Brik-kilnes* without Allowance of *Straw*, but give us Materials and Tools, and we'll endeavour to be answerable to God and Man for our *Fidelity and Labour*.

A general View of those Heads of Divinity, wherein it is necessary for every Pastor of a Flock to be well Read himself, that he may be able to Instruct the People committed to his Charge, in all the necessaries to Salvation, and may be sufficiently provided to defend 'em against the Infection of Heresie and Error.

I.

The Belief of the Divine Existence and Providence being the Foundation of all Religion, as well Natural as Reveal'd; it is very necessary in such an Age as this, wherein the very Foundations of both are tore up; that every Pastor of a Flock should not only be fully persuaded in his own mind of these most important Truths, but should be also very able to give the most convincing Evidence to all others of the same, and in order to that end, that he should be supply'd with the Learned Writings of the best Authors both Philosophers and Divines, upon those points. But,

II.

II.

Natural Religion, or that Train of Religious Principles, and Duties resulting from 'em, which by a due use of Reason, Experience and Consideration alone, without the Discoveries of Revelation; a Man may conclude he is oblig'd to Believe and Practice: This being the Religion that all Mankind, meerly as Rational Creatures, are oblig'd to, and without the knowledge and observation of which, the very Pagans themselves will be without excuse: It will be very requisite, that every Divine should well understand the extent and end thereof, both that he may be able to warn his People, least under all the Advantages and Improvements in the Principles and Practice of Vertue made by Christianity, they fall short of the very Heathens in both; and especially that they may perceive themselves, and let others see the inestimable advantages we Christians have receiv'd in manifold respects, by the Light of the Gospel, which gives us a much better Rule to walk by, and proposes infinitely greater Rewards for our encouragement in so doing; and to this end therefore it will be very requisite he should be furnished with some or other of those many Books which have been so excellently written upon that Subject.

III.

III.

The mere Light of Nature being not sufficient to discover to us the Knowledge of God and our selves, much less to direct us to the enjoyment of this God, and all those unspeakable blessings wherein consists our future happiness; and the Holy Scriptures being the Fountain of Divine and Saving Knowledge, from whence the Pastor of the Flock of Christ is to draw forth the Waters of Life both for his own and others benefit: It is principally requisite he should be provided of such Books as shall enable him, 1. To know the Text itself, and that both in the Original and Vulgar Tongues, 2. To understand the meaning of it; and 3. To apply it skilfully to the Edification of others.

IV.

The design of God's revealing to us the Holy Scriptures, and that whole Evangelical Doctrine contained therein, being it was to destroy the Kingdom of Satan, which ever since the Fall, that rebellious Spirit had begun to set up in the World, in opposition to God's; and had advanced to almost an Universal Monarchy over Mankind, by that time the Son of God descended from Heaven to reduce us to the obedience of our Maker: And on the other side, its design

Design being to advance the *Kingdom of God*, consisting in *Righteousness and true Holiness*, and withal to humble us with a sense of our own Imperfect Righteousness, by making us depend solely upon the Mediation of Christ with the Father, for the Acceptance thereof to our Justification ; This, I say, being its Design, and Satan being therefore enraged, that his Usurp'd Dominion should be wrested from him : So it is, that the Church-Militant is ever since, through his Instigation, and the Malignity of his Agents, in that unhappy State, that like the Walls of *Jerusalem*, it must be defended with a Sword in one hand, whilst Built with a Trowel in the other. All which considered, it is very requisite that our *American* Pastor should, next to his Knowledge in the Holy Scriptures, (out of whose Materials he is to build) be provided of those defensive Weapons wherewith he may be inabled to oppose the Gainsayers to that Christianity he is to propagate in the World : And for this End that he should be furnish'd with those Apologies, both Ancient and Modern, which have been written in defence of the Authority of the Scriptures, and of the Truth of Christianity ; And also with such Discourses as Illustrate those Noble and Blessed Ends above-mention'd, which it was design'd to serve.

V.

Our *American* Pastor being thus far prepar'd towards his great Work of Preaching the Gospel, as to know and understand the Scriptures, and to be convinc'd himself, and to be able to convince others, both of their Truth; and of the great Designs, they, and the whole of that Religion contain'd in 'em, are to serve: He may be suppos'd capable by this time to take a comprehensive View of the whole Scheme of Christianity; and also to form a true Judgment of all that which really does, or is pretended by the several Parties of Christians to belong thereunto. And indeed since it is generally accounted the best Method in the pursuit of any Knowledge, to begin first with some general Institution, and then to descend to inquire into the particular Parts thereof: For the more comprehensive Knowledge of the whole Body of Christian Theology, and that all Divine Truths may be understood in that natural Order and Connection wherein they depend upon, and add Strength one to another; it is much desired that our *American* Pastor might be furnish'd with some few Bodies of Divinity, and that both Scholastical and Catechetical.

VI.

But tho' the Priests and Ministers of Religion, whose Lips should preserve Knowledge, are to take in a much greater Compass thereof, than is necessary they should Instruct all Christians in; nay, and tho' those narrower Bodies of Divinity, which under the last Particular we term'd *Catechetical*, because they treat only of Points necessary to Salvation: Tho' Books of this Nature, I say, are what all who pretend to teach others, ought to be well acquainted with themselves (be the Method they proceed in what the Author pleases) yet since the Covenant of Grace, that Covenant, which was obtain'd for the fallen Race of Man from God the Father, by the sole Mediation of his only Begotten Son, and that with no less a Price than his own most precious Blood; since this Covenant, we are sure and certain, contains the full Summ and Substance of what God has promis'd to us, and what we have engaged to God; This Covenant must therefore be that Subject, which every Minister of the Gospel ought to penetrate above all others, to the very Bottom, and to be most exquisitely skill'd in the Nature, Terms and Conditions thereof; and in every the least circumstance pertaining thereunto. And therefore, since of all the Catechisms that the Church of God has at this day, that of the Church of *England* does most fully, without the Defalcation of any Article of

this Covenant, and yet most sincerely, without the mixture of any Heterogeneous, Disputable, or Scholastical Tenets, and (that no perfection may be wanting) most Methodically also, handling this noble Subject first Generally, and then particularly; Since the Catechism of the Church of *England*, I say, has deliver'd to us the Covenant of Grace so very full, defecate, and methodical; it must be therefore the concern of every Minister of Religion, as to comprehend entirely this Blessed Covenant; so to study thoroughly this excellent Catechism; and all this with the utmost Application, till he shall make both one and the other the Master-piece of his Knowledge. And therefore, in order to a compleat and exact understanding of Both, we cannot forbear here most importunately to desire that our *Indian* Clergy should be provided of such Authors, as pursuant to the Method of our Church Catechism, may accordingly inform 'em in this Covenant of Grace, and thereby enable 'em to instruct the People in all its weighty Parts, so as every Private Christian may fully understand his Baptismal Vow, as well in the general extent of the whole, as in the particular Articles of every Branch thereof.

VII.

But since it is not enough for a Christian to know his Covenant Engagements towards God; but he must be also acquainted with the means whereby he may effectually

effectually perform all those Conditions prescrib'd for the obtaining the Pardon of his Sins, and eternal Life and Happiness ; 'Tis therefore very requisite, that every Pastor of a Flock should be furnish'd with such Books as Treat most Judiciously both of that Divine Assistance, which is the supernatural Means whereby we shall be enabled to discharge our Obligations towards our Maker, and also of Prayer and the Sacraments, which are the Moral and Positive Means ; the former of which is prescrib'd by God as the way to obtain, the latter ordain'd as the means to convey this Grace to the Souls of Men, whereby they may be enabled to perform all the Conditions requir'd of them by Christ in the Covenant of which we are now speaking.

VIII.

Furthermore, being the End of that Divine Knowledge before-mention'd, is to enable the Pastor to feed his Flock with all that is necessary to Salvation ; and since Preaching (now that Catechising is so much neglected, more is the pity) is become, in a manner, the sole Method of Publick Instruction : The better to enable our *American* Pastor most skilfully and successfully to apply thereby that knowledge he has made himself Master of, to the greatest good of those Souls committed to his Charge, it will be very requisite he should be furnish'd with the best Presidents and Assistances to that Purpose ; if not with the ancient Homilies.

milies of the most Renowned Preachers amongst the Primitive Fathers (which are easier wish'd than obtain'd) at leastwise with the Sermons of later Writers: But especially I must insist upon having some of the Modern Sermons of our *English* Divines, which as they are (many of them) incomparably the Best, and the exactest Performances of that Nature, and there are scarce any of the foremention'd Subjects of Practical Divinity which have not been handled in 'em; so the best Discourses of that kind are doubly necessary for our *Indian* Pastor; namely, both to the farther Improvement of his own Understanding in those great Terms of Man's Salvation, and also for his Imitation in his own Composures in that Nature for the Edification of his People.

IX.

Hitherto we have been providing only for a Peaceable and Practical Divinity, whose whole tendency being to reduce us from the Slavery of Satan to the Obedience of God; to promote in us a Holy Life: And then to humble us in the sense of its Imperfection, by sending us to the Mediation of Christ for the Acceptance thereof to our Justification; these being, I say, the noble Ends of the Christian Religion; 'tis pity we, who are its Ministers, should be troubl'd with any Amusements to distract us from being serviceable in such its Glorious Designs, to the Reforma-
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tion and Benefit of Mankind : And therefore it is not without the greatest regret, that I can think of admitting Polemical Discourses into our Foreign Libraries, wishing that the Church of God might be Built like *Solomon's* Temple, without the Noise of Axes and Hammers : But since through the Artifice of Satan the corrupt Seed of Heresie and Error has heretofore, and will be hereafter sow'd in the Church, to the subversion of a sound Faith, and the good Life of too many ; to obviate or cure the Poyson thereof, there is too sad an occasion for admitting some Controversial Divinity even into our Parochial Libraries.

X.

And since it has been found by Experience in every Age, that the success of all our Labours, whether in Preaching or Disputing, depends entirely, in a manner, upon the Holiness of our Lives : And through the Malignity of the World, (which is more quick-sighted to discern the minutest Failures, than the most shining Vertues of the Ministers of Religion) the scandals of one vicious Clark shall Influence a Parish to more Wickedness, and occasion the Peoples running more into Heresie and Schism, than the Industry and Piety of Ten the most Vertuous and Laborious of the Clergy shall be able to retrieve from either. To compleat our *American* Clergy for the Purposes of their Ministry, and our Libraries also, for the Purposes also
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of making 'em fit for it, and successful in it: It is desired they should have always before 'em such Authors as will first direct 'em in their Studies, Offices, and Duties, and excite them to Care and Vigilance in the Practice of them. Secondly, as will lay before them the Best Examples of each to be a Copy and Pattern for them to follow: And lastly, such Materials and Helps for Devotion, as will advance 'em to the highest degrees of Perfection in a Holy and Spiritual Life.

These foregoing Heads are a train of such Theological Points, as with submission to better Judgments, are thought to be of more Immediate concernment both to Minister and People; to the former, to be thoroughly read, to the latter, to be well instructed in. There are besides these other parts of Knowledge also, which may be very subservient to Theology, but they being rather to be esteemed accessory, and in some measure useful, than absolutely necessary for the Physician of Souls to be skill'd in, they may perhaps have a particular draught made of them distinctly by themselves.

*The foregoing General Heads of Theology
drawn out into Particulars, with a Cata-
logue of Books proper to be Read upon
the several Points contain'd therein.*

I.

TH E Belief of the Divine Existence and Provi-
dence being the Foundation of all Religion, as
well Natural as Reveal'd, it is very necessary in such
an Age as this, wherein the very Foundations of both
are tore up, that every Pastor of a Flock should not
only be fully persuaded in his own Mind of the cer-
tainty of these Important Truths, but be very able
likewise to give the most convictive Evidence of their
Verity to all others: And in order to that End he
ought to be supply'd with the Learned Writings of the
Best Authors, as well Philosophers as Divines, upon
each of these two Fundamental Points, viz.

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I. *The Divine Existence and Providence.*Dr. *Cudworth's* Intellectual System. Fol.Dris. *Sam. Parkeri* Disputationes de Deo. 40.

N. These or any of
 'em are proper to be the
 first Read upon this Subject, as giving an Historical Account of Atheism
 and its Authors, as well as a Confutation of their Opinions. And there is
 no coming to a true understanding of the state of any Question, without first
 knowing the History thereof; After which may be read,

First, *Amongst the Ancient Writers.**Cicero* de Natura Deorum Lib. 3.

—— de Divinatione Libri 2.

Plutarchus de iis qui tardè à Numine Corripiuntur.*Juvenalis* Satyræ 10 & 13.*Seneca* cur Bonis Viris mala accidunt.*Lactantius* de Opificio Dei.*Sancti Basilii* de Providentia Concio 22.*Sancti Chrysostomi* Orationes 5 de Providentia Divina.

—— de Providentia Dei ad Stagirium Monachum Lib. 3.

Sancti Theodoretii de Providentia Orationes 10.*Salvianus* de Gubernatione Dei.N. Vide *Minutii Felicis*
Octavius p. 16. &c. exEd. *Ouzelii*. *Lactantii Inst.* Lib. 1. 2.

N. As to the Editions both of the Fathers and Philosophers hitherto and here-
 after to be mention'd, I referr the Reader to *Dr. Cave's Historia Literaria*,
Ellies Dupins New Ecclesiastical History, and *Sir Thomas Pope-*
Blounts Censura Authorum, which as they are Books that ought not to be
 wanted, if possible to be obtain'd; so they give the fullest Account of the va-
 rious and best Editions.

Secondly,

Secondly, Amongst later and more modern Writers.

Sir Charles Wolesley against Atheism. 8o.

Dr. Henry Moor's Antidote against Atheism. 8o.

Bp. Ward's Essay towards an Eviction of the Being and
(Attributes of God, 8o.

Gerar. Vossius de Theologia Gentili & Physiologia Christiana, sive de Origine ac progressu Idolatriæ, deque Naturæ Mirandis quibus Homo adducitur ad Deum. Fol.

Sir Matthew Hales's Primitive Origination of Mankind.
(Fol.

Dr. Bates's Considerations of the Existence of God. 8o.

Dr. Bentley's Sermons at Mr. Boyle's Lecture. 4o.

Mr. Boyle of Final Causes. 12o.

Mr. Ray's Wisdom of God in the Creation of Man. 8o.

Dr. Pelling's Discourse on the Existence of God. 8o.

Dr. Sherlock upon Providence. 4o.

Mr. Charnock upon Providence. 8o. or at the End of the
(Attributes.

Lessius de Numine ejusque Providentia inter Opuscula. Fol.

Hackwel's Apology. Fol.

Dr. Henry Moore's Divine Dialogues concerning Providence.
(2 Vol. 8o.

Mr. Edward's Discourse on the Existence and Providence of
(God, 8o.

N. Vide Job. Damascenum
de Fide orthodoxa. Lib. 1. Petr.

Lomb. Lib. 1. Distinct. 3. And all the other Summaries and Systems of Theology hereafter mentioned, in the common Places de Deo, & de Providentia. As also the Expositions of the Creed upon the first Article thereof: Particularly Dr. Barrow on the Creed, from p. 87. to p. 139. Dr. Scot's Christian Life, Part 2. from p. 81. to p. 271. Origenes Sacræ from p. 361. to p. 533. Mr. Smith's Select Discourses, from p. 1. to p. 165. and particularly with respect to the Atheistical Tenets of Hobbs and Spinoza may be read;

Dr. *Tenison* against *Hobbs*. 80.

Gisberti Coquei Hobianismi Anatome. 80.

Regneri à *Mansfelt* adversus Anonimum Theologo-Politicum Liber singularis, in quo omnes & singulae Tractatus Theologo-Politici Dissertationes Examinantur & Refelluntur, cum præmissa Disquisitione de Divina per Naturam & Scripturam Revelatione. 40.

Poireti Cogitationes de Deo. 40.

II.

Natural Religion, or that Train of Religious Principles and Duties resulting from them, which, by a due use of Reason, Experience, and Consideration, a Man may, without the Discovery of Revelation, conclude he is oblig'd to Believe and Practise: This being the Religion that all Mankind, meerly as Rational Creatures, are govern'd by, and without the knowledge and observation of which, the very Pagans themselves will be without Excuse: It will be very requisite that every Divine should well understand the extent and end thereof; and that for these two Reasons, First, That he may be able to warn his People, least, under all the Advantages and Improvements in the Principles and Practice of Virtue made by Christianity. they fall short of the very Heathens in both: And Secondly, That he may perceive himself, and shew to Others, the inestimable Advantages we Christians have receiv'd by the Light of the Gospel, which gives us a much better Rule to walk by, and proposes infinitely greater Rewards for
our

our Encouragement in so doing; And therefore, for the Ends afore-mentioned, it will be requisite our Divine should be furnished with some or other of these following Books :

I. Of the Ancient Philosophers. ?

Diogenes Laertius de vitis Philosophorum.

N. I place him first, amongst this Sett of Writers, because it may be very useful to know the History of our Subject, before we enter upon farther Inquiries therein; and therefore for that Reason I shall also adventure to place here, though so much more remote in point of Time.

Stanley's Lives of the Philosophers, Fol.

Ger. Vossii de philosophia & Philosophorum Sectis Libri 2. 40.

Isocrates.

Zenophon.

Platonis Opera.

Aristotelis Opera.

Æliani Varia Historia per Kutinium.

Stobæi Opera.

Ciceronis Opera.

Valerius Maximus.

Seneca per Lipsiam.

Maximus Tyrius.

Epictetus cum Scholiis Simplicii & Ariani.

Plutarchi Moralia.

Salustius Græc. & Latin. Inter Galei Opuscula Mythologica, 80.

(Cant. 1971.

M. Antoninas τῶν κατ' αὐτὸν per Gatakerum.

Plotinus.

Hierocles.

Macrobrii Opera.

Jamblicus

*Jamblicus.**Proclus De Theologia Platonica.*N. And to these may
be also added those a-

mongst the Ancient Poets, in whom there is found such Excellent Morality, as

*Ovidius.**Horatius.**Juvenalis.**Persius.**Senecæ Tragediæ.**Phædri.**Æsopi.*} *Fabulæ.*

Cum Notis Variorum,

aut

In Usus Delphini.

N. In these Heathen
Moralists may be seen,

how far the meer Light of Nature, without the help of Revelation, could direct those that attended to its Dictates, in the Knowledge of God and themselves, and in the Practice of Vertue; except it be said as to some of the later Platonists since our Saviour's Time, that they having had a sight of the Gospel, they were taught thence to refine their Theology and Morals.

II. Of the later and more Modern Writers upon Natural Religion.

*Pfahneri Systema Theologiæ Gentilis Purioris, quâ quam propè ad veram Religionem Gentiles accesserint per cuncta ferè ejus Capita, ex ipsis præcipuè illorum Scriptis ostenditur, 40.**Bishop Wilkins of Natural Religion, 80.**Raymundi de Sabunde Theologia Naturalis, 80.**Dr. Scot's Christian Life, Part 2. Vol. 1.**Ld. Ch. J. Hales's Knowledge of God and our Selves, Part 1.**A Discourse of Natural and Reveal'd Religion, or the Light of Nature a Guide to Divine Truth, 80. London 1691.*N. To these it may be
also thought proper to addthat Sett of Authors who have written upon the Laws of Nature, as Grotius,
Puffendorf,

Puffendorf, &c. But these Learned Writers considering the Duties that Natural Reason dictates, not as respecting God and another World, but as relating to the well-being of the Animal and Social Life here upon Earth: These Duties as handled by them, will scarcely come under the Notion of Religious: Or if they do, they are but one part of Natural Religion, and fall under our consideration properly enough when we shall come to that Article of the Covenant, Evangelical Obedience; whereas our Design is in this Place to set down those Authors both Pagan and Christian, who have deliver'd to us, as well the Principles of Natural Religion, as the Duties resulting from them.

In Theologia, Lex consideratur prout innexam habet divinam promissionem, & quandam rationem Fœderis inter Deum & Homines. Abs qua consideratione jus Naturale abstrahit, quod finis Disciplinæ Naturalis tantum ambitu hujus Vitæ includatur, adeoque ea hominem format prout hanc Vitam sanabilem exigere de beat. Puffendorf. de Off. Hom. & Civis Ep. ad Lec.

III. And for a Nexus between Natural and 'Reveal'd Religion.

Mr. Boyle of the Use of Reason in Religion.

—Excellency of Theology compar'd with Natural Philosophy, 80.

Velthufius de Usu Rationis in rebus Theologicis, 40.

Mr. Glanvil's Vanity of Dogmatizing, or Confidence in Opinions, manifested in a Discourse of the Shortness and Uncertainty of our Knowledge and its Causes, 40.

—A seasonable Recommendation and Defence of Reason in the Affairs of Religion against Infidelity, Scepticism, and Atheism of all sorts, 40.

N. To which also may be added, such as discourse of those Dispositions of Mind necessary to the Reception of Divine Truth, especially of the Christian Doctrine: To which End may be read Mr. Smith of the True Way and Method of attaining to Divine Knowledge, in his Select Discourses, from p. 1. to p. 21. Dr. Jackson in his Works fuse.

III.

The meer Light of Nature being not sufficient of it self, to discover to us the full Knowledge of God and our Selves, much less to direct us how to attain to the Enjoyment of God, and all those unspeakable Blessings wherein consists our future Happiness : And the Holy Scriptures being the Fountain of Divine and Saving Knowledge, from whence the Pastor of the Flock of Christ is to draw forth the *Waters of Life*, both for his own and others Benefit : It is principally requisite he should be provided of such Books, as shall enable him, I. To know the Text it self, and that both in the Original and Vulgar Tongues ; II. To Understand the meaning of it ; And, III. To apply it skilfully to the Edification of others.

I. *For the Knowledge of the Text it self.*

First, It will be requisite to have it in its several
(Languages.

1. *In the Original and Learned Languages.*

Athias's Heb. Bible, Ed. per Leusden, 8o. Or,

Arias Montanus's Interliniary Bible, Fol.

The Septuagint Bible, Camb. 12. or Amstel. 4o.

Beza's Greek Testament, Fol. Or,

Novum Testamentum, Græc. Curcellæi variis Lect. 8o

Novum Test. Græc. Oxonii variis Lect. 8o.

Or,

Novum

Novum Test. Doctoris *Millii* Variis Lect. when Published, Fol.

Biblia Vulgata Sixti 5^{ti}. Rom. 1590. Or, since this is scarce.

Biblia Vulgata Clementis Octavi, often Printed.

N. Both these last are declared by the Church of Rome to be Authentick, tho' they contradict each other. Or instead of all the former (as containing the rest for the most part, and a great deal more, and of as easie a Purchase as all of them will be.)

Biblia Polyglotta. Waltoni cum Ap. 6 Vol. Fol.

Biblia Lat. Junii & Tremellii, Fol. or 4o.

2. In the Vulgar Tongue.

An English Bible.

N. Of which the the most useful at present is that with Bishop Usher's Chronology, and Dr. Scattergood's References in the Margin, Fol. or 4o.

Secondly, It will be requisite to distinguish the Canonical Books and Parts thereof from those bound up with it, which are Apocryphal.

Dr. Raynolds de Libris Apocryphis, 2 Vol. 4o.

Bishop Cosin's Scholastical History of the Canon of the Holy (Scripture, 4o.

Alexander Morus de Canone Scripturæ, 4o.

N. Here may be read the Controversies with the Papists hereafter mention'd upon the Title de Canone Scripturæ; as also Elies Dupin's Preliminary Dissertation about the Authors of the Bible in the 1st. Vol. of his New Ecclesiastical History, from p. 1. to p. the 50.

II. To understand the meaning of the Text, it will be requisite to have,

First, Such Books as give preparatory Directions for the Understanding, and Explaining, and the Profitable Reading of the Holy Scriptures.

1. *Amongst the Fathers and Ancient Writers.*

Augustini de Doctrina Christiana Libri 4.
Hieronomi Ep. ad Paulinum.

2. *Among the Later and more Modern Writers.*

Hyperius de Sacræ Scripturæ Lectione, 80.
Bishop Patrick's Search the Scriptures; A Treatise shewing that all Christians ought to Read the Holy Books; with Directions to them therein, 80.

Secondly, Such as Interpret and Assail the Difficulties that Occur in Reading; whether those Difficulties lye in Understanding, *First*, the Subject-Matter of some of the more extraordinary and uncommon Things contain'd in the Scriptures; or *Secondly*, in the Language or Expression wherein the Holy Writ does declare the Will of God to Mankind; or *Thirdly*, in both Matter and Expression.

1. *As to the Difficulty of understanding some of the more uncommon Matters contain'd in the Scriptures, such as the Mosaick History of the Creation and Deluge; the Scripture-Geography, Chronology, and History; the Structure and Dimensions of the Ark and Temple, Jewish Laws, Rites, Customs, Worship and Sacrifices;*
The

The Nature of Sacred Dreams, Visions, Oracles and Prophecies ; Scripture-Coins, Weights, and Measures ; and lastly the Natural History of Scripture Animals, Plants, and also Diseases ; These Matters being purely Scriptural, it is requisite a Divine, as he would aim at being perfect in his Profession, should have some competent Skill therein. And for that End,

First, Upon the Mosaick History of the Creation and Deluge may be Read,

Sir Matthew Hale's Primitive Origination of Man-
(kind, Fol.

Dr. Woodward's Natural History of the Earth, 8o.

Mr. Whiston's New Theory of the Earth, 8o.

N. Here also Read Origines Sacræ, Book. 3. Chap. 2, 3, 4, 5.

Secondly, Upon Scripture-Geography.

Adrichomii Terræ Sanctæ Descriptio, & Tabula Cho-
(rographica. Item.

Jacobi Bonfrerii Annotationes in Adrichomii Descri-
(tionem ; &

Joh. Lightfoot Animadversiones in Tabulas Chorogra-
phicas Terræ Sanctæ. Hæc tria in Ap. Bib. Polyglot.
Walton.

Bocharti Geographia Sacra, cum Stephani Morini Dis-
sertatione de Paradiso Terrestri, Fol. Ludg. Bat. 1692.

N. Nota Quod huic E-
ditioni accesserunt variæ

Dissertationes & Epistolæ de Paradisi Terrestris situ, ex Epistola ad Bochar-
tum. Initio libri.

Gas. Varerii de Ophira Disputatio inter Crit. Sac.
(*Tom. 8. p. 459.*)

Fuller's Pisgah-Sight of Palestine, and the Confines thereof; with the History of the Old and New Testament acted thereon, Fol.

Dr. Lightfoot's Chorography and Map of Canaan, Jerusalem, and of the Temple, in his Works.

More's large Map with Dr. William's Amendments.

A Map of St. Paul's Travels.

Thirdly, For Scripture-Chronology.

*Ludovici Capelli Chronologia sacra a condito Mundo ad Captivitatem per Romanos, Deducta ex sola Sacra Scriptura, perpetua Serie Concinnata, Certis Κεῖτι-
πλοῖς ex ea deductis quantum fieri potest, Firmissime comprobata, Aliquot Tabulis cum eorum probationibus Comprehensa. In Ap. Bib. Polyglot. Wal.*

Lightfoot's Chronicle, and the Order of the Times of the Old Testament, with his Harmony, Chronicle, and Order of the New, which with the rest of his Works, are in 2 Vol. Fol. London, 1674.

Fourthly, For Scripture History.

Josephus.

Sulpitii Severi Historiæ Sacræ Libri 2. And for both Scripture and concurrent History also, together with a more exact Chronology.

Vsseri Annales Vet. & Nov. Testamenti cum Sacra Chronologia Par. 1673.

Spondani Annales Sacri a Mundi Creatione usque ad Redemptionem. Lugd. 1659.

N. Spondani Annales ad hæc Tempora, Extant 5 Vol. Fol.

*Saliani Annalium Ecclesiasticorum Vet. Testamenti
Epitome. Par. 1664. Fol.*

*Robinsoni Annales Mundi Sacri & Seculares. Lond. 1677.
Fol.*

*Jani Bercherodii Lumen Historiæ Sacræ Veteris &
Novi Testamenti per Tabulas Chronologicas. Fol.*

*N. My Design here being
only to provide for the better*

*Understanding of the Scripture; I do not in this place make a Draught of
Chronology and History below the Scripture Times; which however being a most
necessary Accomplishment to a Divine, must be done elsewhere in its proper
place.*

Fifthly, Upon the Dimensions of the Ark and Temple.

1. Of the Structure and Dimensions of the Ark.

*Mathæi Hosti in fabricam Arcæ diligens Inquisitio
inter Crit. Sacr. p. 103.*

*Buteonis Arca Noe, cujus formæ Capacitatisque fu-
erit Libellus ib. Tom. 8. p. 83.*

*N. That that part of
Bishop Wilkins's Real*

*Character, wherein he gives an account of the Dimensions of the Ark, and
demonstrates its Capacity to contain all the Creatures, which are related by
Moses to have been receiv'd therein, together with their Food and Fother, ne-
cessary for their Sustenance, ought especially to be read upon this Subject.*

2. Of the Temple.

*Ludovici Capelli Templi Hierosolymitani triplex
Delineatio, una ex Scriptura, juxta mentem Vil-
lalpandi, & Descriptionem ab eo factam; Al-
tera ex Josephi mente & Descriptione; Tertia
ex Judæorum in Talmude Descriptione, & juxta
mensuras ab ipsis istis traditas. In Ap. Bib. Poli-
glot. Wal*

*Dr. Lightfoot's prospect of the Temple, especially
as it stood in the Days of our Saviour, in his
Works, 1 Vol. p. 1049.*

Sixthly,

Sixthly, Upon Jewish Laws, Rites, Customs, Wor-
ship and Sacrifices.

*Joh. Buxtorfii Synagoga Judaica de Judeorum fide,
Ritibus & Ceremoniis. Basil 1661. 8o.*

*Spencer de Legibus Hebræorum Ritualibus & earum
Rationibus. Lond. 1689. Fol.*

N. But as many Learn-
ed Men will advise, Cautely

Legendus, and especially on the Subject of the following Author who has
perform'd excellently upon it.

Dr. Outram de Sacrificiis. 4o. or 8o.

N. See also Mr. Thorndike's
Religious Assemblies, wherein there

is much of the foregoing Argument per totum. And also Dr. Hooper on
the Lent-Fast, from p. 149. ad finem.

Seventhly, Upon the Nature of Sacred Prophecies,
Dreams, Visions, and Oracles.

Molinæi Vates. 8o.

Amyraldus of Divine Dreams. 8o.

N. Here also may be read
Mr. Smith's Select Discourses,

wherein he Treats of Prophecie, from p. 169. to p. 280. Origines Sacræ,
from p. 149. to p. 250. Hermannii Witsii Miscellanea Sacra quibus fuse
agitur de Prophetia & Prophetis.

Eighthly, Upon the Jewish Sects.

Drusius de Sectis Judaicis Commentarius. 4o.

N. Vide Goodwin's Antiquities.

Ninthly,

Ninthly, *Upon Scripture Weights and Measures.*

Mr. *Brerewood* de ponderibus & pretiis Hebraicorum, Aliorumque veterum Nummorum, eorumque cum Recentioribus Collatione.

Briani Waltoni Supplementum de Siclorum formis & Inscriptionibus, cum eorum explicatione.

Tractatus de Antiquis ponderibus, monetis & mensuris Hebræorum, Græcorum, Romanorum, ex variis Authoribus. Hæc Tria Opuscula in Ap. Bilior. Polyglot.

Bishop *Cumberland's* Scripture Weights and Measures. 8o.

Dr. *Bernard* de mensuris & Ponderibus Antiquis. 8o.

N. Those who cannot have Leisure, nor think they are much concern'd to be Criticks upon this Subject; may take up with the Account of Scripture Weights and Measures given 'em at the latter end of the Fol. and Qu. Bibles Printed of late Years at Oxford.

Tenthly, *Upon the Natural History of Scripture Animals, Plants, and Diseases.*

Valesius de Sacra Philosophiâ.

Bochartus de Animalibus Scripturæ, opus Bipartitum, cujus Pars prior Libris 4 de Animalibus in genere, de Quadrupedibus, Viviparis & Oviparis, pars posterior. Lib. 6. de Avibus, Serpentibus, Insectis Aquaticis, & fabulosis Animalibus agit. 2 Vol. Fol. Lugd. Bat. 1692.

Sir *Thomas Brown's* Observations upon several Plants mentioned in Scripture being the first of his Miscellany Tracts, 8o. or amongst his Works Collected into a Fol.

Guliel.

Guliel Ader Med. D. Enarrationes. Enarrantur Ægroti Nov. Test. quorum dum Explicantur morbi; ex eorum patria, temperies, Ætas, & Vitæ conditio inquiritur, hosque arte Medicâ Incurabiles fuisse demonstratur. Inter Crit. Sac. Tom. 9.

Lastly, Upon the preceding, or any other parts of Jewish Antiquities, whether Reducible or not, to the foregoing Heads.

Philonis Opera Varia.

Ariæ Montani Antiquitatum Judaicarum Libri 9. In queis præter Judææ, Hierosolymorum, & Templi *Solomonis* Accuratam Delineationem, præcipui Sacri, ac profani, Gentis Ritus describuntur.

N. Inter Crit. Sac. Tom. 8. p. 524.

Cornelius Bertramus de Repub. Hebræorum Recensitus, Commentarioque Illustratus, Opera Const. L'Empereur. ib. p. 750.

Cunæus de Repub. Hebræorum. ib. p. 818.

Sigonius de Repub. Hebræorum. 40.

Goodwin's Jewish Antiquities. 40.

Joh. Dieterici Antiquitates Biblicæ de Rebus Judæorum & Gentilium 2 Vol. Gießæ Hassorum. Fol. 1671.

Herm. Witsii Miscellaneorum Sacrorum Libri Quatuor. Quibus agitur de Prophetia & Prophetis, de Tabernaculi Mysteriis, de Synedriis Hebræorum, de cultu Molochi, de Seculo hoc & futuro. 40.

Hospinianus de Festis & Templis Judæorum, Ethnicorum, & Christianorum. Fol.

*Seldeni varia
hujus Argu-
menti, viz.*

De Diis Syris Syntagmata duo cum Bri-
ero, 2 Vol. 8o.

De Successione in Pontificatum Hebræ-
orum Franc. ad Oderam 1673. 4o.

De Anno Civili & Kalendario Judaico,
Lugd. Bat. 1683. 4o.

De Synedriis & prefecturis Vet. Heb.
Lib. 3. Amst. 1679. 4o.

Uxor Hebraica sive de Nuptiis & Di-
vortiis Lib 3. Franc. 1673. 4o.

N. It will not be wondred
at that so many Writers up-

on Jewish Antiquities should be prescrib'd, when it is considered that many Christian Institutions are derived by our Saviour and his Apostles from Jewish Usages; nay, the whole Oeconomy and Government of the Church under the Gospel is taken from the Synagogue, and carries an express Analogy and Similitude to the legal administration of those Times. So the Baptizing of Children bears Relation to the Baptizing the Children of the Profelytes, and is undeniably to be Justified from that Usage; the Lord's Supper answers to the Paschal Lamb; Liturgies amongst Christians to Forms of Prayer amongst the Jews; Presbyters and Deacons to Priests and Levites; the Twelve Apostles to the Twelve Heads of Tribes. And St. Clemens Romanus under the Title of High-Priest, Priests and Levites, does manifestly design the Bishop, his Priests and Deacons. In short, Ordination by Imposition of Hands is deriv'd from their Ordination in the Synagogue, and the Christian way of Excommunication is expressly taken from theirs. And the Learned Lightfoot, as he has observ'd and prov'd much of this Nature throughout his Works; so of the whole Writings of St. Paul he tells us, that in all his Epistles, especially in that to the Hebrews, he useth exceeding much, not only of the Jews Dialect, Language and Learning; but also of allusion and reference to their Opinions, Traditions, and Customs: So that it will be a thing of great Consequence for a clear comprehension of the Gospel, to be well seen in the Jewish Antiquities, both Sacred and Civil; the want of which, in these unhappy bleeding Times, has been the cause of so many wild, and to knowing Men, ridiculous Disputes, about Excommunication, Ordination, Infant Baptism, &c.

Epist. prima
ad Corinthios
p. 119 Ed. Co-
lomesii.

Lightfoot .
Vol. I. p. 341
or as it ought
to be Printed,
333.

2. *As to the Difficulty of understanding the Language and Expressions wherein the Holy Writ does declare the Will of God to Mankind ; To Master this it will be requisite,*

First, To understand something in general of the Nature, Origine, Division, Number, Mutations, and use of Tongues.

Briani Waltoni in Biblia Polyglot. Prolegomena in Appar.

Crinesius de Confusione Linguarum.

Chr. Cellarii Sciagraphia Philologiæ Sacræ Linguarum Orientalium usum Genuinum delineans Jenæ 1678. 40.

Secondly, It will be requisite to have some Glossaries and Lexicons for both Hebrew and the Hellenistical Greek.

1. *For the Hebrew.*

Castelli Lexicon Heptaglotton 2 Vol. Fol. necessary for those who have the Polyglot Bible.

Buxtorfi Lexicon Talmudicum, Chaldaicum, Rabbinicum, &c. which he calls his Opus Triginta annorum, and will not only serve for a Dictionary, but is a great Thesaurus Criticus of all Talmudical and Rabbinical Words and Customs, as well as of purer Hebrew. Fol.

Robertson's Thesaurus Linguae Sanctæ. 40.

2. *For*

For the Hellenistical Greek.

Hesychius. Or,*Suidas*. Or,*Peavorinus*.*Stapula's* Lexicon.*Robertson's* Thesaurus Linguae Græcæ, useful also for
to the Greek Testament. 40.

Thirdly, It will be of singular use towards the thorough understanding of the Scripture Language, to know the Idiotisms, Phraseology, and Schemes of Speech peculiar to the Sacred Pen-men, and to that purpose to have ready at hand the

Explicatio Idiotismorum seu proprietatum Linguae Hebraicæ & Græcæ, quæ sæpius in Scripturis occurrunt. In Ap. Bib. Polyglot.

Leigh's Critica Sacra. Fol.*Glassi* Philologia Sacra veteris & Novi Testamenti, de Stylo & Rhetorica Sacræ Scripturæ. Amst. 1694. 40.*Flaccii Illirici* Clavis Scripturæ.

Joh. Drusii classes duæ in quibus explicantur Proverbia Sacra, & ex Sacris literis orta; Item sententiæ Solomonis, Allegoriæ, &c. Item Adagia Hebraica. Opus necessarium Theologis. Inter Crit. Sac. Tom. 8. 1596. And also single by it self.

Delrii Adagia Sacra. Vet. & Nov. Test. 2 Vol. 40.*Andreæ Schotti* Adagia Sacra N. T. 40.

3. To clear the difficulties that shall occur in Scripture, both as to the Matter and Expression, it will be necessary to be furnish'd with Commentators.

First, General, upon the whole Bible; of which some to be read all over, together with our daily course of reading the Holy Scripture.

Grotius, 3 Vol. N.

His Theological Tracts make the fourth Vol.

Heideggeri Enchiridion Biblicum, Analyfi Generali singulorum Vet. & N. Test. Librorum, & capitum Argumento, unice inserviens. Ed. Amstel. 1688. 8o.

Clark's Survey of the Bible, or an Analytical Account of the Holy Scriptures. 4o.

N. One or other of these Analyses may be

also read in a course, to give us the Method of Scripture, a thing so useful for the Memory, and for the distinct Apprehension and full Comprehension of the Matter thereof.

Others to be consulted upon occasion.

Critici Magni London. 9 Vol. Fol. Or,

Critici Magni Amstelodami, quorum duo Vol. jam Extant. Or,

Poole's Synopsis Criticorum, 5 Vol. Fol.

N. Which may be instar omnium; and seems to be

done with good judgment in placing the Opinions of the several Expositors, in such an Order, that one strengthens and explains, or Corrects and refutes the other. Or,

Poole's English Annotations, 2 Vol. Fol.

Musculus upon several Books of Scripture. N.

Audio partium non addictus.

Calvin

Calvin upon several Books of Scripture. N.

Ubi bene nemo melius.

Secondly, Particular upon the more necessary and momentous parts of Holy Writ.

1. Upon the Pentateuch, or some parts thereof.

Aynsworth upon the Pentateuch. Fol.

Rivet in Genes. & Exodum 40.

N. *Inter Opera Riveti.* Fol.

Bp. *Patrick* upon *Genesis*. 40.

2. Upon Job, Psalms, Proverbs, and Ecclesiastes.

Bp. *Patrick*, 5 Vol. 80.

Dr. *Hammond* upon the *Psalms*. Fol.

3. Upon the Prophets.

Calvin ut supra.

Dr. *Pocock* upon *Hosea*, *Joel*, *Micah*, *Malachi*. Fol.

4. Upon the New-Testament.

Dr. *Hammond's* Annotations. Fol.

N. To be read in our daily course of reading the Scripture.

Maldonatus in 4. Evangelia. Fol.

Estius on the Epistles; Fol. Or,

The Oxford Paraphrase on St. Paul's Epistles. 80.

N. This later especially Convenient to be perus'd in our daily course of reading the Scriptures, when we come to that so considerable a part thereof, St. Paul's Epistles, as giving at the beginning of each Epistle a general and accurate View of the Occasion and Matter thereof, and of the Apostles Scope and Method therein.

5. Upon

5. Upon the Revelations.

Mr. Mede on the Revelations, with his *Clavis Apocalypctica*.

Thirdly, More particular upon the more difficult Parts, Passages, and Texts of Scripture, whether they be such as labour in Reconciling the seeming Repugnances that are found in Holy Writ, or those that criticize upon some particular Parts or Texts of a difficult Nature.

*Cornelii Bertrami Specimen Expositionum in difficilio-
(ra utriusq, Testamenti Loca.*

Estius in difficiliora loca, Fol.

Spanhemii dubia Evangelica, 2 Vol. 40.

Mr. Gregory's Observations, 40.

Dr. Lightfoot's Horæ Hebraicæ inter Opera, Fol.

Mr. Mede's Diatribe, Fol.

*Lud. de Dieu Critica Sacra, five animadversiones in
loca quædam difficiliora vet. & Nov. Test. Fol.*

Mr. Edwards upon Difficult Texts, 2 Vol, 80.

III. For the more skilful Application of Scripture according to various Occasions.

First, A Concordance of Things.

Jac. Comis promptuarium Biblicum, ubi totus textus biblicus in suos locos digestus ordine Alphabetico viâ Concordantiæ dispositus est.

Pet. Ravanelli Bibliotheca Sacra, cum additamentis, 3 Vol.

Wilson's Christian Dictionary, Fol.

Hen. Witte Repertorium Biblicum Rigæ, 1689. 40.

Secondly,

Secondly, A Concordance of Words.

1. In the Learned Languages.

First, For the Hebrew.

Buxtorfius, 4o.

Secondly, For the Greek.

1. Of the Septuagint.

Kircherus, 4o.

2. Of the New Testament.

Schmidius, Fol.

N. The chief use indeed of these Concordances in the Original Tongues, is much the same as of Glossaries, and of Concordances of Things, that is, to find out the different Acceptations of the same Word, in order to clear an Obscure or Doubtful Text. For in these Concordances every considerable Word of Scripture being presented to the Eye in one View of all those Places where it occurs; it will be easily gathered, by considering the Nature, Circumstances, and Scope of these several Places, what are the different senses it will bear, and what it most properly signifies in any of those, which by an ill rendring are made either Doubtful or Obscure. But however this being a part purely Critical, for which not many of our American Pastors may have leisure, the want of these may be easily dispenc'd with, and may be supply'd by the Glossaries and Concordances of Things before-mention'd. But Concordances in the Vulgar Languages are useful in another way, and necessary for all. To proceed then,

2. In our Vulgar Tongue, or in English.

Newman's Large Concordance for both Scripture and Apocrypha, Fol. Or,

The Cambridge Concordance, Fol.

IV. The

IV.

The Design of God's revealing to us the Holy Scriptures, and that whole Evangelical Doctrine contain'd therein; being it was to destroy the Kingdom of Satan which ever since the Fall, that Rebellious Spirit had begun to set up in the World, in Opposition to God's; and had advanc'd to almost an Universal Monarchy over Mankind, by that Time the Son of God descended from Heaven to reduce us to the Obedience of our Maker. And on the other side its Design being to advance the Kingdom of God, consisting in Righteousness and true Holiness, and withal to humble us with a sense of our own Imperfect Righteousness, by making us depend solely upon the Mediation of Christ for the Acceptance thereof to our Justification; This, I say being its Design, and Satan being therefore enraged, that his Usurp'd Dominion should be wrested from him: So it is, that the Church-Militant is ever since, through his Instigation and the Malignity of his Angels in that Unhappy State, that like the Walls of *Jerusalem* it must be defended with a Sword in one hand, whilst built with a Trowel in the other: All which consider'd, it is very requisite that our *American* Pastor should, next to his Knowledge in the Holy Scriptures (out of whose Materials he is to Build) be provided of those defensive Weapons wherewith he may be enabled to oppose the Gain-sayers to that Christianity he is to pro-

propagate in the World : And for this End that he should be furnish'd with those Apologies, both Ancient and Modern, which have been written in Defence of the Authority of the Scriptures, and of the Truth of Christianity ; And also with such Discourses, as illustrate those Noble and Blessed Ends above-mention'd, which it was design'd to serve.

I. *Ancient Apologists.*

Justini Martyris Parænesis ad Græcos; Oratio ad Græcos; Apologia pro Christianis, prima & secunda. Liber de Monarchia Dei. Dialogus cum Tryphone Judæo. Epistola ad *Dionnetum*.

N. *This last is questioned by some whether Genuine, but own'd by Dr. Cave. But whoever was the Author, it is an Excellent Apology, most pathetically representing the Innocency and Admirable Vertues of the Primitive Christians, and the Malignity of their Enemies.*

Athenagoræ Atheniensis Philosophi Christiani Apologia, seu Legatio pro Christianis. De mortuorum resurrectione.

Theophilus Contra Christianæ Religionis Calumniatores.

Tatiani Assyrii Oratio ad Græcos quod nihil Eorum quibus Græci Gloriantur studiorum, apud ipsos natum, sed omnia Barbaris Inventa sint.

Hermæ Philosophi Gentilium Philosophorum Irrisio.

N. *All these foregoing Apologies are placed in the same Order they lye in the Paris Ed. of Justin Martyr, 1636. Cologne. 1686. Fol.*

Clementis Alexandrini Protrepticon ad Gentes in quo Gentiles redarguit, eosq; ad Christianam Philosophiam amplectendam hortatur. Stromata.

Tertulliani Apologeticus adversus Gentes. Ad Nationes Libri Duo. De Testimonio Animæ. Ad Scapulam. Adversus Judæos.

Minutii Fælicis Octavius.

Originis Contra Celsum, Libri 8.

Sanctus Cyprianus de Idolorum Vanitate Liber ad Demetrianum: Testimoniorum ad Quirinum adversus Judæos Libri Tres.

Arnobii adversus Gentes, Libri 7.

Lactantii Institutionum Libri 7. De mortibus Persecutorum.

Eusebii Præparatio } Evangelica.
Demonstratio }

— Lib. contra *Hieroclem*, qui ex *Philostrati* Historia Comparavit Apollonium Tyanæum Salvatori Nostro Jesu Christo. Extat ad Calcem Eusebii de Demonstr. Evang. Ed. Parisien. 1688. & Colon. 1688.

Constantini M. Oratio ad Sanctorum Cœtum; extat ad Calcem Librorum de Vita Constantini, in Ecclesiastica Historia *Eusebii*.

Athanasii Oratio contra Gentes. Oratio de Incarnatione (Verbi.

Ambrosii Responsio Relationi Symmachi, ad imperatores contententis, veteres Ritus circa Deorum Cultum servandos esse. Epistolar. Lib. 2.

Chrysostomi adversus Judæos, Libri sex.

— Contra *Gentiles* seu de Vita *Babilæ*, Liber.

Prudentius contra *Symmachum* ac Veterem Deorum Gentilium Cultum, Libri 2. *Poeta Christianus*.

Augustini de vera Religione Liber.

— De moribus Ecclesiæ Catholicæ, Libri 2.

— De Civitate Dei, Libri 22.

— Oratio adversus Judæos.

— Oratio ad Catechumenos adversus *Judæos*, Paganos & *Arianos*.

Theodoretus de curandis Affectionibus Græcorum, Lib. 12.

N. This Sett of
Writers had the

Kingdom of Satan visibly before their Eyes, that Arch-Rebel having in their Times, and in those Parts where they liv'd, erected his Idolatrous Temples and Altars; and brought it about that his Impious Ceremonies and Rites of Worship were become the Established Religion over all the World, except Judæa: And therefore

therefore the *Primitive Fathers* did exert themselves upon no other Argument, with that Strength of Learning and Force of Reason, as upon this, namely, in laying out the Absurdities and Vileness of the Pagan Superstition, and the admirable Nature and Tendency of the Christian Religion. Besides it is to be considered that in these Writings of theirs, possibly we meet with the fullest and exactest Accounts of the Purity of the Doctrine, Manners, and Discipline of the Primitive Church; and as of the Purity of its Doctrines, so of the Holiness of its Professors; upon all which Reasons, immediately after the Holy Writ, our next Acquaintance ought to be with these Writings.

II. Modern Vindicators both of the Authority of Scripture, and of the Truth of Christianity.

First, Against Infidels and Anti-Scripturists in general.

Bishop *Stillingfleet's* *Origines Sacræ*, 40.

— Letter to a Deist, 80.

Mr. *Boyl's* Authority and Style of Scripture, 80.

Sir *Charles Wolesley* of Scripture-Belief, 80.

Mr. *Edward's* Authority and Style of Scripture, 2 Vol. 80.

Dr. *Alix's* Reflections upon the Books of H. Scripture to establish the Truth of the Christian Religion, 2 Vol. 80.

Dr. *Nichols's* Conference with a Theist, 80.

Lowth's Vindication of the Divine Authority and Inspiration of the Writers of the Old and New Testament, 80.

Du Plessis de Veritate Religionis Christianæ, 80.

Grotius de Veritate Religionis Christianæ, 120.

Huetii Demonstratio Evangelica, Fol. or 2 Vol. 80.

Dr. *Hammond* of the Reasonableness of the Christian Religion. At the End of his Practical Catechism.

Parker's Demonstration of the Divine Authority of the (Christian Religion, 40.

Bishop *Patrick's* Witnesses to Christianity, 2 Vol. 80.

Abady's Vindication of the Truth of the Christian Religion, 80.

Wilson's Discourse of Religion, shewing its Truth and Reality; or the Suitableness of Religion to Humane Nature, 80.

Dr. *William's* Sermons at Mr. *Boyl's* Lecture.

N. It is a sad Sign of the Deplorable State of the Christian Church at this day, that there should be more Vindications written in this one last Age, if one were to reckon them all, in Defence of the Holy Scriptures, and of the Christian Religion, against Atheists, Deists, and Socinians, than there were Apologies written in all the first Ages of the Church (so far as does appear) against Jews and Pagans. But so it is, that there has been too great a Cause for Learned Men to write such Books: And therefore there is as great a Necessity for every Minister, who is earnestly to contend for the Faith against such Pestilent Gainsayers, to read them, that he may be ready always to give an Answer to every one that asketh him a Reason of the hope that is in him.

Secondly, Against Jewish and Mahometan Infidelity in Particular.

Raimundi Martini pugio fidei adversus Judæos & Mauros. Fol.

• *Quadragnoli Apologia pro Christiana Religione, qua respondetur ad objectiones cujusdam Mahomedani.* 42.

Bp. Kidder's Demonstration of the Messiah. 80.

Limborchi Amica Collatio cum Erudito Judæo. 40.

N. Upon the whole foregoing Argument may be

also read *Dionysii Petavii Dogmata Theologica, Lib. 16. Cap. 7, 8, 9, 10.* *Bp. Wilkins's Natural Religion, Chap. first and last.* *Dr. Barrow on the Creed, from p. 188. to p. 233.* *Bp. Ward's Philosophical Essay, from p. 74. ad finem.* *Discourse of Natural and Reveal'd Religion, from p. 178. to p. 290.*

III. Discourses setting forth the Design of Christianity.

First, As its Design is to dispossess Satan of his usurp'd Dominion and Tyranny over Mankind, which before our Saviour's coming into the World, was almost universally enslav'd to him by Idolatry, Superstition, and filthy Lusts.

The Ancient Apologists before-mention'd in *quibus fuscè de hac re agitur.*
Tenson

Tenison of Idolatry, as also of the means which God hath vouchsaf'd towards the cure of it by the *Shechinah* of his Son. 40.

Secondly, As its Design is to Restore us to the Image of God, consisting, not in an outward and legal Righteousness, but a true, inherent and real Holiness, which by Sin is defac'd, and to exalt us to the Divine Life: To illustrate this its Design, ought to be read,

Bp. *Fowler's* Design of Christianity. 80.

—— Christian Liberty also. 80.

Dr. *Hen. Moor's* Mystery of Godliness. Fol.

N. Here also may be read Dr. *Scot's* Works

per totum. Mr. *Smith's* Select Discourses, most of which have much of this Argument, particularly from p. 285. to p. 452. And to shew how well the Christian Law is fitted in its self to rectifie our Nature, and to what perfection we may be restor'd, by the Influence thereof, may be here also read,

Dugard of the true Nature of the Divine Law. 80.

Dr. *Lucas's* Enquiry after Happiness in several Parts. 80.

Thirdly, As its Design is withal to humble us with the sense of our manifold Failings, and to manifest the Goodness of God, in accepting through Christ, our imperfect Righteousness; I could be glad if I knew of any who have written just or direct Discourses upon that Subject: *Passim* there is something of this nature to be found in the Orthodox Writings upon the Satisfaction of Christ, and especially in that excellent piece of

Dr. Scot's Christian Life, Part 2. where the Doctrine of our Saviour's Meditation is so admirably explain'd and prov'd.

N. There is nothing of mightier Importance in our Inquiries after Truth, and towards a through understanding of any Institution, than to have fixt in our Minds a determinate and distinct knowledge of the Design it drives at. This is what our Blessed Saviour prescrib'd as the most sure and certain way to discover the Erroneous Doctrines of Seditious Hereticks, bidding us to beware of false Prophets, which come to us in Sheep's Clothing, but inwardly are Ravening Wolves, and telling us, that we might know them by their Fruits, that is, by the tendency of their Doctrines, which if they were naturally productive of such ill Fruits, as Christianity is design'd to destroy, must therefore necessarily be Erroneous or Heretical. And this very Rule has a peculiar Aptitude in it to discover the three great Errors, which have so much corrupted Christianity at this day, viz. Popery, Antinomianism, and Socinianism; Popery being a Superstition that makes the nearest approaches to the Pagan Idolatry, and tends to Indulge Men in Impurity; Antinomianism being a Scheme of Divinity also that manifestly undermines a Holy Life: And Socinianism tending to make us value our selves too much upon it, by taking us off from our dependance on Christ, for the Acceptance thereof. All which consider'd, As there is the greatest necessity, that before we enter upon our Enquires into the whole Body of Christian Doctrine, we should be fully possess'd with this Notion concerning it, that the whole and adequate Design thereof is to destroy the Power of Satan, Idolatry, and Sin, and restore and advance the Kingdom of God, and instead of an external Legal Righteousness, to implant an inward and real Holiness amongst Men: And withal, so to Humble the best of us, as to make us depend solely upon the Mediation of Christ with God the Father, for the Acceptance thereof to our Justification; so especially this Notion of Christianity ought immediately to precede our Reading the several Systems of the differing Parties amongst Christians at this day: In most of which, as there are several unsound Hypotheses advanc'd; so without this Test, we shall not so easily distinguish between their Heterodox and Orthodox Opinions. Not to say, that by thus having our Eye always on the Design of Christianity, and by bringing every particular Doctrine delivered to us, as Christian, to this Touchstone, we shall know how to judge concerning those that are true, which are more, which less considerable in the Body of Christian Doctrine, that so we may be able accordingly to put a different value upon 'em, a thing of no small consequence to the Peace and Unity of the Christian Church.

V. Our

V.

Our *American* Pastor being thus far prepar'd towards his great Work of Preaching the Gospel, as to know and understand the Scriptures himself, and to be able to convince others both of their Truth, and of the great Design, they, and the whole of that Religion contain'd in 'em, are to serve, he may be suppos'd capable by this time, to take a comprehensive View of the whole Scheme of Christianity, and also to form a true Judgment of all that which really does, or is pretended by the several Parties of Christians to belong thereunto. And indeed, since it is usually accounted the best Method in the pursuit of any knowledge, to begin first with some General Institution, and then to descend to enquire into the particular Parts thereof: For the more comprehensive Knowledge of the whole Body of Christian Theology: And that all Divine Truths may be understood in that natural Order and Connexion wherein they depend upon, and add strength one to another, after having, both for a farther Antidote against the Poyson of Heresie and Error (a thing so Pestilential and deadly to the Souls of Men, and of which therefore we cannot be too Cautious) and to prevent or Cure whatsoever Heterodoxies may be found in any System contrary to genuine and pure Christianity, and the Apostolical Doctrine and Discipline of this our Church; After having, I say, for these Reasons, been

I. Pro-

I. *Provided of the*

Thirty-Nine Articles, with
Rogers upon the Thirty-Nine Articles, or rather,
Dr. Ellis's Latin Edition of the Thirty-Nine Articles, with
 Objections and Solutions therein. 120.

II. *It is much desir'd they should be furnish'd with some
 Bodies of Divinity, and that both*

First, Scholastical, of which sort, one at least, according to the different Sentiments of the several most considerable Parties of Christians in the World.

1. *For the Papists.*

First, Such as have laid the Foundations of their Novel Doctrines ; or at leastwise who have first introduc'd them into their Schemes and Bodies of Divinity.

Johan. Damasceni de fide Orthodoxa, Libri 4.

N. Claruit Anno 730.

& primus fuit inter

Græcos, qui Theologiam ad Accuratorem Methodum revocavit, ejusque Dogmata in proprias classes distribuit. Cave Historia Literaria. p. 695. He writes clearly and methodically, was a subtle Divine, and an able Compiler, says Dupin, Vol. 6. p. 106. he was a great Propugner of Images, and of the Worship of them, of the perpetual Virginity of the Virgin, of Relicks, &c. And having comprehended the whole substance of Divinity in a Scholastical and Methodical manner, he may very well be ranked here.

Petrus

Petrus Lombardus.

N. Libros 4. Sententiarum ex Patrum, præcipue Augustini scriptis, compilavit; ex quo inter Latinos novam faciem induere cepit res Theologica, ad formam Elencticam, dubiisque in orbem recurrentibus inservientem, reducta; ad Philosophicum & Acroamaticum dicendi Genus restricta, in Quæstiones infinitas, membratim discripta, rationibus in utramque partem agitatis, curiosè nimis, penè usque ad ineptias, ventilata, methodo nihilominus brevi, nec usqueque aque inconcinna, & ad subtilem Argutamque de quæstionibus Theologicis disputandi rationem, satis aptè composita. Cave Hist. Literar. p. 695. Prodiit hic Liber Ludg. 1618. cui Ed. ad calcem Operis subjiciuntur Articuli erronei Parisiis olim damnati, adjectis nonnullis ipsius Magistri in quibus communiter non Approbatur.

Durandi Commentaria super Libros 4. sententiarum.

Quæ Juvenis Inchoavit, Senex absolvit. venet. 1571. Fol.

*Thomæ Aquinatis summæ.**Cajetani Commentaria in totam Summam Thomæ.*

N. Lombard and Aquinas, are the Text to the rest of the Schoolmen, who under two general Classes Comment upon them, some on the Sentences, others on the Sums. And of these Commentators, these now mention'd are of the chiefest Repute, and may serve instead of more. And as to my placing 'em in the first Rank of Popish Systems, our Learned Dr. Cave will justify me in that, whose words are Quantum ad plura Romanæ Ecclesiæ placita Stabilienda contulerit nova hæc Scholastica Theologia, cæcus sit, oportet, qui non videt. Hist. Literaria p. 696. And indeed, as in this Shop of the Schoolmen most of the corrupt Doctrines of the Church of Rome were first forg'd, and for several Ages were in hammering, and increasing upon the World, so they receiv'd their finishing stroke and stamp of Authority in the Council of Trent. And concerning the Original and Progress of 'em may be read,

Danæus in primum Librum Sententiarum. c. 1. --- 6.

80. Gen. 1589.

Hospiniani Hist. Sacramentaria. Tom. 1. Lib. 4. p. 401.

Secondly, Such as having written their Bodies of Divinity after the Heretical and Erroneous Doctrines of the Church of Rome were arriv'd to their full growth, and receiv'd their establishment in the Council of Trent; have Incorporated all of 'em into their Systems.

Catechismus ad Parochos ex Decreto Concilii Tridentini.

Gregorii de Valentia. Or,

Vasquez. Or,

Becanus. Or,

Suarez. Or,

Ludovici Abelli Medulla Theologiæ. 2 Vol. 8o.

Du Hamel's Theologia speculativa & Practica. 8o.

2. For the Lutherans.

Melancthonis Opera. Fol. Or,

Chemnitii Loci Communes. Fol. Or,

Brechmandi Universæ Theol. Systema. Fol. Or,

Gerhardi Loci Communes. 2 Vol. Fol.

3. For the Calvinists.

Calvini Institutiones.

Ursini Catechismus à Paræo Edit. Or,

Turretini Institutio Theologiæ. 3 Vol. 4o. Or,

Turretini Compendium. 4o.

4. For the Arminians.

Arminii Opera.

Episcopus.

N. *Cautè Legendus* in some things, and particularly in the Articles of the Trinity, and not without Dr. Bull's *Judicium Ecclesiæ Catholicæ de necessitate credendi quod Jesus Christus sit verus Deus*, 8o. Oxon. 1694. And the like Caution is to be given about other Authors of that Set; and the rather because being Learned Men, and clear Writers, their Heterodoxies are in greater danger of being unwarily imbib'd.

Philippi a Limborch Theologia Christiana. Fol.

5. In the middle way, as Reconcilers.

First, Between Papists and Protestants.

Georgius Cassander.

Grotii Annotata ad Consultationem Cassandri. Inter Tractatus Grotii. quarto Vol.

—— *Votum pro Pace.*

Thorndyke's Just Weights and Measures. 8o.

Forbesii Considerationes Modestæ & Pacificæ. Lond. 1658. 8o.

N. Anton. à Dominis

Ep. Spalatensis may be also reckoned amongst these Reconcilers.

Secondly, Between Calvinists and Arminians.

Le Blanc's Theses. Fol. •

Theses Salmurienses. 4o.

N. These Scholastical Bodies take in not only what is purely essential to Christianity, but also the Controverted and Disputable Tenets espous'd by that Party of Christians, the Compiler himself happens to be of: And here, in these their several Bodies, the best View of their different Hypotheses is to be seen, because here they lye in that Series and Concatenation wherein they support one another, better than when standing naked by themselves; so that a true Judgment cannot be made, as of Christianity it self; so not of any Sect of Christians, by examining their Principles separately, so well as by considering 'em connected in their several Bodies: And it is a Justice due to all Parties to see their Opinions in the clearest Light, and to consider

consider them in their full strength. And as to that general prejudice which has been of late Years taken up against all Systems of Divinity whatsoever; It seems considerable to me what has been spoken by a Learned Prelate upon that Point in his Pastoral Care, p. 167. viz. "That there is a vast Error in the first forming of our Clergy, that a contempt has been cast on that sort of Books. Indeed, to rise no higher to in to a perpetual Reading over different Systems is but a mean pitch of Learning; and the swallowing down whole Systems by the Lump, has help'd to possess Peoples Minds too early with Prejudices, and to shut them up in too Implicite a following of others. But the throwing off all these Books, makes that many who have Read a great deal, yet have no entire Scheme or Method, and so are ignorant of some very plain things which could never have happen'd to them, if they had carefully Read and Digested a System into their Memories.

6. And for a Nexus between Scholaſtical and Catechetical Bodies of Divinity.

Corpus Confessionum Fidei quæ in diversis Regnis & Nationibus Ecclesiarum Nomine fuerunt authenticè editæ; in celeberrimis Conventibus exhibitæ, publicæ; Authoritate comprobata; 40.

N. I place the Confessions of the Reformed Churches here, as being of a Nature, not altogether so Controversial as Scholaſtical, nor yet of so simple a Nature, as Catechetical Theology is, or ought to be. And I do not rank them under that Great Article of the Covenant, following; namely, Points necessary to be believed in order to Salvation, because tho' still Confessions of Faith, yet are esteemed by the respective Churches whose Confessions they are, rather as containing Terms necessary to Communion therein, than as absolutely necessary to Salvation with God.

Secondly, Catechetical, or Bodies that design to treat only upon Practical Points, and such as are more immediately Necessary and Fundamental to be understood by every Christian; and therefore to be taught by every one that has the Cure of Souls. Of which sort,

1. Amongst the Antients may be read,

Clementis Alexandrini Stromata, with his
——— *Padagogus.*

Sti. Cypriani Testimoniorum ad Quirinum, Libri 3.

Lactantii Institutionum, Libri 7.

Sti. Augustini Enchiridion ad Laurentium de Fide, Spe
& Charitate.

N. Scarce any of
these indeed can be

pretended to be entire and compleat Bodies of Practical Christianity; nor perhaps do the Doctrines and Duties of our Religion lie therein in so exact an Order and Method, as in our later Composures; yet however there are many, both Articles of Faith, and Duties of Christianity deliver'd in them; and what is wanting in the exactness of the Composure, is abundantly made up by the Piety of the Discourses, the constant prospect of Death before the Eyes of those Primitive Saints, by reason of frequent Persecutions, to which they were expos'd, and the severity of the Christian Discipline in those Days, rendering their Discourses very Heavenly, and giving 'em such a Spirit and Force, as few of our modern Writings do come up to.

2. Amongst the later and more modern Writers.

Dr. Hammond's Practical Catechism; with which may
be also joyn'd his other Practical Discourses, Fol. as
Enlargements upon the same Points.

Sir Matthew Hales's Knowledge of God and our selves. 8o.

Craddock's Knowledge and Practice, with a Supplement. 4o.

Dr. Lucas's Practical Christianity. 8o.

Dr. Scot's Works, 4 Vol. 8o.

N. By Catechetical Do-
ctrines, I mean no other

than such as are necessary to be known, believ'd and practic'd by every Christian; And therefore do take the liberty, notwithstanding the Title, to range the Catechismus ad Parochos and Urin's Catechism under the former Head of Scholastical Systems, rather than here; And in like manner I should have dispos'd of, even that call'd the Assemblies Catechism, if I had had occasion to mention it; as containing many Doctrines, viz. concerning Predestination, Election, Reprobation, Grace, and Free-will, which are Points fitter by much to be Problematically discuss'd in the Schools, than Dogmatically treated of from the Desk or Pulpit.

VI. But

V I.

But tho' the *Priests* and *Ministers* of Religion, whose *Lips* should preserve Knowledge, are to take in a much greater Compass thereof, than is necessary they should instruct all Christians in; nay, and tho' those narrower Bodies of Divinity, which under the last Particular, we term'd *Catechetical*, because they treat only of Points necessary to Salvation; Tho' Books of this Nature, I say, are what all who pretend to teach others, ought to be well acquainted with themselves (be the Method they proceed in what the Authors please) yet since the Covenant of Grace; that Covenant, which was obtain'd for the fallen Race of Man from God the Father, by the sole Mediation of his only Begotten Son, and that with no less a Price than his own most precious Blood; since this Covenant, we are sure and certain, contains the full Summ and Substance of what God has promis'd to us, and what we have engaged to God: This Covenant must therefore be that Subject, which, above all others, every Minister of the Gospel ought to penetrate to the very Bottom, and to be most exquisitely skill'd in the Nature, Terms, and Conditions thereof; and in every the least Circumstance pertaining thereunto. And therefore, since of all the *Catechisms* the Church of God has at this Day, that of the Church of *England* does most fully, without the defalcation of any Article of this Covenant, and yet

yet most sincerely, without the mixture of any Heterogeneous, Disputable, or Scholastical Tenents ; and that no Perfection may be wanting, most methodically also, handling this Subject, first generally, and then particularly ; since the Catechism of the Church of England, I say, has deliver'd to us the Covenant of Grace so very full, defecate and methodical ; it must be therefore the Concern of every Minister of Religion, as to comprehend intirely this Blessed Covenant, so to study thoroughly this Excellent Catechism ; and all this with the utmost Application, till he shall make both the one and the other the Master-Peice of his Knowledge : And therefore, in order to a compleat and exact understanding of both, we cannot forbear here most importunately to desire that our *Indian* Clergy should be provided of such Authors, as pursuanr to the Method of our Church-Catechism, may accordingly inform 'em in this Covenant of Grace, and thereby enable 'em to instruct the People in all its weighty Parts, so as every Private Christian may fully understand his Baptismal Vow, as well in the general Extent of the Whole, as in the particular Articles of every Branch thereof. And,

I. To understand the General Nature of the Covenant of Grace, or our Baptismal Covenant, may be read,

Coccei Summa Doctrinae de Fædere & Testamento Dei, 120.

Mr. *Thorndike's* Discourse of the Covenant of Grace, being the 2d in his Book titl'd the Epilogue, Fol. Mr.

Mr. *Allen's* Discourse of the Nature, Ends, and Difference of
the two Covenants, 80.

Joseph Truman's Grand Propitiation, 80.

The Benefits of our Saviour to Mankind, 40.

N. Here also may be
read Dr. Hamond's

Practical Catechism, Initio. whole Duty of Man, Preface. Mr. Mede of the
Difference between the Old and New Covenant, p. 252. Mr. Smith's *Select*
Discourses, p. 308. Dr. Moor's *Mystery of Godliness*, Book 9th. Chap. 5.
6, 7, 8, 9, 10, 11, 12.

II. To understand the particular Articles thereof; namely,

First, The Mercies on God's part, viz.

1. Justification or Pardon of Sins, may be read

Mr. *Allen* against *Ferguson*, 80. and
—on Justification, 80.

Doctoris *Bulli* Harmonia Apostolica, 40.

Joseph Truman's Endeavours to rectifie some prevailing
Opinions contrary to the Doctrines of the Church of
England, 80.

Doctoris *Tullii* Justificatio Paulina, 40.

Doctoris *Bulli* Examen Censuræ quo *Trumanno* respondit a
pagina, 149. usq; ad 173. & *Tullio* in Apologia sua pro
Harmonia quæ ad Calcem Examinis Censuræ extat, 40.

Dr. *Bates's* Sermons of Forgiveness, 80.

N. Legatur & Dio-
nyssii Petavii Dogma-

ta, Lib. 10. Cap. 16. 17, 18, 19, 20, 21. Expositions of the Creed upon
the Article of the Forgiveness of Sins. The Systems also in Locum de Ju-
stificatione.

2. Divine Grace and Assistance, upon which may be read.

Vossii Historia Pelagiana, 40.

Augustini Polemica contra Pelagianos.

Hiero

Hieronymi polemica contra Pelagianos.

Mr. *Allen* of Divine Assistance, 120.

Dr. *Claget* of the Operations of the Holy Spirit, 2 Vol. 80.

N. Here also Read the
Expositions of the Creed

upon the Article of the Holy Ghost, Dr. *Scot's Christian Life*, Part 2. p. 578.

Dr. *Hammond's* pacifick Discourse of God's Grace and Decrees, among his practical Discourses, p. 551. *Petavii* Dogmata, Lib. 10. The Summists and Systems in Locum de Gratia.

3. Everlasting Life and Happiness.

Lactantius de Vita Beata, Instit. Lib. 7.

Chrysostomus de præmiis Sanctorum.

Bellarminus de Æterna sælicitate.

Lessius de Summo Bono inter Opuscula.

Mr. *Baxter's* Saints Everlasting Rest, 40.

Bishop *Taylor's* Contemplations of the State of Man, 80.

N. Hic etiam Legatur Virgilii Æneid. Lib. Sextus, quo

tota Doctrina Paganorum de justorum Gaudiis, Impiorumq; suppliciis habetur. Item *Cicero* Ora. pro Archia Poeta, & Lib. 1. Tusculan. Questionum de contemnenda morte: As also the Expositions on the Creed upon the Article Everlasting Life. Mr. *Mede* of Different Degrees of Reward in the Life to come, B. 1. Disc. 23. p. 48. The Summs and Systems also in Locum de summo bono.

Secondly, The Conditions to be performed on our part, viz.

1. Faith and the Doctrines thereof contain'd in the Apostles Creed. And since on this Subject the first thing to be consider'd, is the Nature and Properties of Justifying Faith; The second, the Objects or Articles to be believed, viz. those contain'd in the Apostles Creed; towards the full understanding therefore of this great Article of the Covenant.

K

First.

First, Upon the Nature and Properties of Justifying and Saving Faith.

Basilii de Vera & Pia Fide.

N. And amongst the Moderns it will be proper to read on this prime Subject the several Expositors of the Creed immediately hereafter specified, which treat upon the words, *I believe*; and particularly Dr. Barrow's Exposition thereof, from p. 1. to p. 68. Mr. Allen's Discourse on the two Covenants; especially his Appendix to the Discourse touching the Nature of that Faith which is Justifying, and that which is not; and the Reason of that Difference. Dr. Bull's Harmonia Evangelica; as also his Examen Censuræ Harmoniæ Evangelicæ. Dr. Jackson, Tom. 1. from p. 1. to p. the 10th, and from p. the 601. to p. the 832. In the Oxford Paraphrase, the Preface to the Ep. to the Rom. As also the several Summaries and Systems herein mentioned on the common place de Fide. But more especially Dr. Hammond of Faith in his Pract. Cat. Le Blanc's Thesis prima de Fide.

Secondly, On the Objects to be Believed, it is wished they may be supplied with.

1. Historical Discourses of the Antiquity and Authority of the Creed.

J. G. Vossius de Tribus Symbolis. 40.

Usserius de Romanæ Ecclesiæ Symbolo Apostolico vetere & aliis Fidei formulis. 40.

Asbwell's Fides Apostolica, with his Double Appendix, the 1st touching the Athanasian, the 2d the Nicene Creed. 80.

N. Here also read Ellies Du Pin's New History of Ecclesiastical Writers, Vol. 1. p. 9. Dr. Heylin's Preface to his Theologia Veterum. Dr. Cave's Lives of the Fathers of the fourth Century, in which there is so ample an History of Creeds.

2. With

2. With Expositions upon all, or most of the several Articles of the Creed it self.

First, The Expositions of the Antient Fathers.

Cyrilli Hierosolymitani Catecheses 18.

Gregorii Nysseni Catechetica magna Oratio.

Sancti Epiphani Anchoratus; qui complures Fidei partes continet.

Ruffini Expositio Symboli ad Laurentium Episcopum. Extat ad calcem Cypriani.

Augustinus de Fide & Symbolo.

— *Enchiridion ad Laurentium de Fide, Spe, & Charitate.*

— *De Agone Christiano Liber. N. In quo ad finem, Symbolum Exponitur, & Hæreses Contrariæ refelluntur.*

— *De Symbolo sive Regula Fidei ad Catechumenos.*

Ambrosii in Symbolum Apostolicum Tractatus.

Theodoretus Hæreticarum Fabularum Libro Quinto.

Secondly, The Exposition of the later Writers.

Dr. Heylin's Theologia veterum. Fol.

N. I place him first, because giving something of the History of the several Articles.

Petavii Dogmata 5 Vol. Fol.

Dr. Jackson's Works. 3 Vol. Fol.

Ep. Pearson on the Creed. Fol.

Dr. Towneron on the Creed. Fol.

Dr. Barrow on the Creed. Fol.

Mr. Kettlewel's Practical Believer. 8o.

Dr. Hen. Moor's Mystery of Godliness, Fol.

Dr. Scot's Christian Life, 2d Part. Vol. I. & 2d.

N. These two last Pieces
may be reckoned amongst the

Expositions of the Apostles Creed; since they treat upon all or most of its Articles, though not altogether in the same order as they lie therein.

2. Evangelical Obedience, to understand the true State and Extent of which vast and comprehensive Article of that Covenant entred into betwixt God and us at our Baptism, and so indispensable a condition of our Salvation, as this is ; *First*, Because all Duty is measured by some Law, as its Rule ; and a Duty is more or less necessary or incumbent upon us, according to the Nature and Obligation of the several kind of Laws that may oblige us thereunto ; *Secondly*, Also because the Acts of some Duties do so nearly border upon Vices, and the Duties themselves interfering ; it is necessary we should be able to state the measures and extent of every single Duty, and to know according to the variety of Circumstances occurring, to which of the interfering Duties the preference in practice is to be given ; And *Thirdly*, Since through the course of a Man's Life (especially where our People are conscientious, and to render all Men such, is the work we are to mind) there will arise several Cases of Conscience (especially in their Sickness, a time of Doubts and Fears) which every Pastor of a Flock ought to be able to Resolve : And these Cases being Doubts about the Lawfulness, or Unlawfulness, or Indife-

Indifference of Actions, arising either from the interfering of several Laws, and different Duties, or from the Ignorance of the Force and Obligation of those several Laws respectively, and of the just Limits of every Duty; it is not possible the Case should be resolv'd with safety of the Penitents Innocence, or the Tranquillity of his Mind, if we are ignorant of the Nature and Obligation of the Laws obliging, and the Duties resulting from them; All these things considered, I humbly conceive it is very requisite, as it is expected we should be useful to the World, that we should be very well provided of some of the best Authors upon each of these particulars: That is, *First*, Upon the Nature and Obligation of Law in general, and of the different kinds of Laws in particular: *Secondly*, Upon Duties obligatory upon us from those several kinds of Laws: *Thirdly*, Upon Casuistry, whereby the Difficulties that shall upon any occasion perplex Persons Consciences, with reference to those Laws, and the Duties resulting from thence, may be resolved. And,

First, As to the Nature and Obligation of Law in general, as also the Nature, Division and Obligation of the several kinds of Laws in particular; To great Use and Purpose, may be read upon this Subject, and accordingly it is desired our Pastor should be provided of.

Suarez de Legibus. Fol.

Dawson's

Dawson's Origo Legum: Or, a Treatise of the Origin of Laws, and their obliging Power: As also of their great Variety; And why some Laws are Immutable, and some not, but may suffer Change, or cease to be, or be suspended, or Abrogated, *Fol.*

N. *Hic etiam Legatur Aquinatis summæ, 1. 2. a*

Questione 90. usque ad 109. Gerson Tract. de Vita Spirituali Lect. 2. & sequent. Et si Ciceronem audiamus, nullo in genere disputandi, quam de jure, magis honestè patefit, quid sit homini tributum Naturæ, quantam vim rerum optimarum mens humana Contineat, cujus muneris colendi, efficiendiq; causa nati, & in lucem editi sinus, quæ sit conjunctio hominum, quæ Naturalis societas inter se. Cicero de Legibus Lib. 1. Sect 4.

Secondly, As to the Duties Obligatory upon us from these several Laws.

1. From the Law of Nature: such as are deducible from the Law written in our Hearts, may be seen.

First, In the Antient Philosophers, viz.

Plato de Legibus.

Cicero de Legibus.

— *De Officiis.*

N. As also in all, or most of the Antient Moralists a-

bove mentioned: For as Suarez præmio ad Lib. de Legibus. Aristoteles licet proprium Opus de Legibus non reliquerit in suis moralibus multa sparsim de Legibus tradidit, sicut & Seneca, Plutarchus, & Alii.

Secondly, In the later Writers upon the Laws of Nature and Nations.

Gulielmus Grotius de Principiis Juris Naturalis. 120.

Hugo Grotius de jure Belli & Pacis. 80.

N. And especially upon this Subject ought to be

read those Books, which have been particularly written to Antidote Men against the Poyson of Hobbs's Principles. Doctoris

Doct̃oris *Henrici Mori* Ethica 80.

Bp. *Cumberland* de Jure Naturæ & Gentium. 40.

Mr. *Tyrril's* Epitome of Bp. *Cumberland's* Law
of Nature. 80

Sbarrock de Officiis secundum Naturæ Jus ; Seu
de Moribus ad Rationis normam conformandis
Doctrina, unde Principia, item & Rationes
Hobbesii ad Ethicam & Politicam Spectantes,
quatenus huic Hypothesi contradicere videan-
tur, in Examen Veniunt. 80.

Puffendorf de Jure Naturæ & Gentium. 40.

— De Officio Hominis & Civis. 80.

Parker's Demonstration of the Laws of Nature. 40.

Lowd's Discourse of the Nature of Man, both in
his Natural and Political Capacity, both as he
is a Rational Creature, and Member of Civil
Society ; with an Examination of some of
Mr. *Hobbs's* Opinions relating hereunto. 80.

Dr. *Echard's* Dialogues between *Timothy* and
Philautus. 80.

Thirdly, And for a Nexus between the Laws
Natural and Reveal'd, may be read.

Selden de Jure Naturæ & Gentium Juxta Di-
sciplinam Hebræor. 40.

Mosaicarum & Romanarum Legum Collatio ex
Integris Papiniani, Pauli, Ulpiani, Gaii, Mode-
stini, Aliorumque veterum Juris Auctorum
Libris, ante Tempora Justiniani Imperatoris
desumpta. Inter Crit. Sacr. Tom. 8. p. 160.

Crellii Ethica Aristotelica & Christiana, cum
Dissertatione præmissa de virtutis Ethicæ,
Hebrææ, atq; Christianæ invicem compara-
tione.

2. From the Written and Revealed Laws of God. And the Duties enjoind us therein are treated upon,

First, By Ancient Writers.

Philo Judæus de Decalogo.

Clementis Alexandrini Pædagogus.

———*Stromata.*

Cyprianus Libro tertio Testimonior. ad Quirinum.
Basilii Ethica, Item & Ascetica.

Grego. Nyssenus de Beatitudinibus Orationes 8.
Ambrosius de Officiis.

N. We shall indeed scarcely find many just and entire Bodies of Morality in the Writings of the Fathers; but what is wanting in the Art and Accuracy of their Composures, is abundantly recompenc'd in the Excellency of their Matter, for those admirable Persons speaking as they lived; as their contempt of the World, and their Mortifications of the Body, were wonderfully great, so their Thoughts were very sublime and elevated, and their Morality pure and refin'd. There are, true it is, many more pieces of Morality interspers'd in their Works; but these being for the most part, upon particular Subjects and Duties, they will fall in to be rang'd properly under the several Heads of Duty, of which I design hereafter, God willing, in a Second Part to draw a particular Scheme, and to exhibit a List, as well of the Antient, as more Modern Writers upon each single Duty.

Secondly, By later Authors: and those,

First, Such who have Written Expositions and Discourses upon the Decalogue and Beatitudes.

Bp. Andrews. Fol.

Grotius in 20 Cap. Exod. Inter Annotata.

Andreae Riveti Expositio in 20 Cap. Exod. 40.

Dr.

Dr. Towerfon. Fol.

Rawlet on the Decalogue. 80.

Bp. Hopkins's Exposition of the Ten Com-
mandments. 40.

Dr. Barrow's Exposition of the Decalogue. 120.

Buck on the Beatitudes. 80.

Norris on the Beatitudes. 80.

N. And to pre-
vent or Cure the

Pestilential Infusions of Antinomian Hereticks, who would erase out of the Minds of Christians all sense of Obligations upon 'em to observe, even the Duties of the Moral Law, may be properly and usefully enough here read, both the Discourses against the Antinomians hereafter mention'd, and also Suarez, de Legibus, Lib. 1. Ch. 18. 19. Petavii Dogmata, Lib. 10. C. 21, 22, 23, 24, 25, 26, 27. Dr. Henry Moor's Mystery of Godliness, Book 8. Ch. 4, 5, 6, 7, 8, 9, 10, 11. Measures of Christian Obedience, Book 1. Ch. 1. Preface to Mr. Allen's Discourse on the two Covenants.

Secondly, Others who have written more compleat Tracts of Christian Morality upon the whole Body of Christian Duties.

Danæi Ethica Christiana. 40.

The whole Duty of Man, together with the other Pieces of that Author. Fol.

Bp. Taylor's Holy Living and Dying. 80.

Dr. Scot's Christian Life. Part 1. and 4.

Kettlewell's Christian Obedience. 80.

Mr. Baxter's Christian Directory. Fol.

Sam. Cradock's Knowledge and Practice, with the Appendix. 40.

Rawlei's Christian Monitor. 80.

N. Hic etiam legantur Magistri
sententiarum Lib. 3. a Distim. 37. usque

ad finem; etiam Thomæ Aquinatis Secunda Secundæ, quæ Anno contra non æstimanda, Item Commentarii in Sententias & in summam supra nomi-
nati.

I.

3. From

3. From the positive Laws of Man.

First, Ecclesiastical ; and that both

1. General, or from the Canon Laws of the Church in general.

Arnoldi Corvini Jus Canonicum per Aphorismos explicatum, 8o.
Francisci de Roye Institutiones Juris Canonici. 8o. Par. 1681.

2. Particular, or from the Canon Law more especially in force in our own Country ; As all that is said to be, which is not repugnant to the Prerogative Royal, and to the Common and Statute Laws of this Kingdom.

Rich. Cosini Ecclesiæ Anglicanæ Politeia in Tabulas digestas. Fol.
Linwood's Provinciale. Fol.
Reformatio Legum Ecclesiasticarum. Hen. 8. Ed. 6.
Godolphin's Repertorium. 4o.
Book of Canons.
Sparrow's Collection of Canons. 4o.

N. Nor will it be thought that these are Authors in which a Divine is not concern'd, when it is consider'd, that many Important Cases, De Sponsalibus, de Nuptiis, &c. are no more determinable in foro Conscientiæ, than in foro Contentioso without a competent Skill therein.

Secondly,

Secondly, Civil.

1. General or Imperial : *Jus scilicet Civile seu Cæsareum quod ab Imperiali Majestate pendet, quo omnes ferè populi utuntur.**Zouche's Elementa Juris-Prudentiæ. 120.**Justiniani Institutiones. 120.**Sheidewinus in Institutiones. 120. Or,**Corvinus in Institutiones. 120. Or,**Vinnii Commentarius in quatuor Libros Institutionum. 40. Or,**Julii Pacii Isagogica in Institutiones Imperiales, Digesta, Pandectas, Codicem, & Decretales. 80.*N. *How very useful some degrees of*

knowledge at least, in the Civil Law may be to a Divine, will presently appear, when we come to speak of what Preliminaries are necessary to make a Casuist : But that a through Understanding in all the Parts of that Noble Faculty is necessary, is more than I dare affirm, being deterr'd from that, more perhaps by the formidable Prospect of so vast a Field of Knowledge to be travers'd over, than by the reason of the thing. But however, that we may have a general View how large it is, take this Account from a Learned Civilian, Julius Pacius in his Isagogica. p. 1. *Jus Civile à Justiniano Imperatore in tria Volumina redactum est : Primum Institutionum, quo Juris Epitome Isagogica continetur : Alterum Digestorum seu Pandectarum, quod ex veterum Jure consultorum Libris compositum est : Tertium Codicis, quo Imperatorum Constitutiones continentur, exceptis ipsius Justiniani Novellis, non uno tempore post compositionem Codicis promulgatis, quæ in unum volumen à nescio quo relatæ fuerunt. His subjungi solent Feudales à privatis quibusdam Doctoribus literis Mandatæ.*

Digesta vocantur quia Tituli non sunt temere congesti, sed ordine digesti. Pandectæ verò appellantur, quia universam ferè juris artem ac pene omnes legitimas decisiones complectuntur.

Or as he elsewhere speaks, ib. p. 46. Institutiones tantum prima Juris elementa continent, Codex practicas Decisiones habet ; in Digestis tam Legis Theoria quam Praxis plenè habetur. And now if the two later are thought necessary to be search'd into by those only who are Practitioners

in foro contentioso: However the former; viz. Institutiones Justinia with some Commentators thereon, wherein are contain'd the Principia Boni & Æqui, are what it becomes no Divine to be a Stranger to. And that he may be sufficiently prepar'd for his Enquiries therein, I shall crave leave to add the Advice of that Great Man Hugo Grotius, which he gave his Brother, as the best Method wherewith he ought to begin his Studies of the Civil Law.

Grotii Ep. 1751. Auctor sum ut rectè informeris ad Juris Disciplinam, antequam attingas Scholasticos, diligenter perlegas secundum Ethicorum, Nichomacheorum, & quantum apud Aristotelem, aut ejus Optimum Paraphrasten à D. Heinsio Editum. De-

indè ejusdem Aristotelis Rhetorica, quæ seorsim extant cum erudito satis Commentario. Mox Ciceronis Officia, Paradoxa, de finibus, & de Legibus. Item Topica, & de Inventione. Inter legendum vero cuiuspiam aut excerptas, aut diligenter ad Marginem Libri annotes ea, quæ ad jus Naturæ & Gentium, ad Legum ac Magistratum originem, denique ad Rempub. & jus tam publicum tam privatum pertinebunt. Thus this Great Man prescribes what is requisite to precede our entrance upon the Study of the Civil Law. And as to what Books are to be always ready at hand, when we are actually upon the study thereof; It will be necessary to have such Glossaries and Law Dictionaries as explain the Terms of Law, such as

Jo. Calvini Lexicon magnum Juris Cæsarii & Canonici. Fol.

Bernardi Brissonii de Verborum quæ ad Jus pertinent significatione Lib. 19 Francofurti. 1683. Fol.

2. Particular, or the Municipal Laws of our own Country; To have a general Insight into which, and to know the Reason and Grounds of 'em, as I do think it by no means foreign to the business, even of a Parochial Minister; so I shall adventure to lay down these following Books, as proper to be read by him upon the Subject, viz.

Cook's Institutes. 4 Vol. Fol.

Doctor and Student, being two Dialogues between a Doctor in Divinity, and a Student in the Laws of England, of the Grounds of the said Laws, and of Conscience. 120.

Wingate's Maxims of Reason, or the Reason of the Common Law of England. Fol.

N. To which must be added for the Interpretation of Law Terms,

Cowel's Interpreter, and Manley. Fol.

Blount's Law Dictionary, Fol.

N. And to Apologize for prescribing Books of this

Nature, I must take leave to Muster up both Authority and Reason for so doing. And I think Suarez, tho' a very Great Man, is not more considerable for his Authority, than for the weight of his Reason in this case: Whose words are these: Nulli mirum videri debet, si homini

Theologiam profitenti, Leges Incidant disputandæ.

Suarez Proæmio

Imo si res ipsa rectè dispiciatur, palam erit, ita Legum

Tract. de Legibus.

Tractationem Theologiæ ambitu concludi, ut

Theologus subjectum ejus exhaurire non valeat, nisi legibus considerandis immoretur. Theologicum enim est negotium Conscientiis pro-

spicere viatorum; Conscientiarum vero rectitudo stat legibus servandis,

sicut & pravitas Violandis, cum Lex quælibet sit regula, si ut oportet

servetur, æternæ salutis Assequendæ; si violetur, amittendæ; ergo

& legis inspectio, quatenus est conscientiæ Vinculum ad Theologum

pertinebit. Tandem Catholica fides non solum docet quatenus paren-

dum sit Deo supernaturaliter præcipienti, sed etiam quid natura vetat,

Jubeat, vel permittat; & quatenus obediendum sit potestatibus sub-

limioribus, ut Paulus dixit, atque adeo quatenus parendum sit tum Ec-

clesiasticis Legibus, tum laicis, ante Oculos nobis ponit. Ergo ex his

fidei fundamentis Theologi est Colligere, quid in hoc, aut in illo Le-

gum genere sit habendum.

And another Ingenious Author in speaking of those " Stu-

" dies which are necessary for all Men of Ingenious Birth;

" As to the Law, he tells us, that every private Person is o-

" blig'd to know so much of it as is necessary to keep what he

" has, and to do nothing against the Laws. Every one is thus

" far oblig'd by the Laws themselves, which presume that all

" Citizens are instructed therein, since they impute the Ignorance of them as

Mr. Fleury

History of the

Choice and

Method of

Studies, p.

123, &c.

" a fault, and punish it, either by the loss of Goods, if they have failed to
 " observe the Laws in getting or preserving them, or by more severe Punish-
 " ments, if this Ignorance has betray'd 'em to some Crime.

And as to such an indifferent Knowledge thereof as is necessary to all, he makes
 it to consist in these three particulars: First, " In understanding the Terms
 " of Business, and which we meet in the Ordinances, Customs, and other Law
 " Books. Secondly, In Learning the most general Maxims of the Law
 " which relate to particular Subjects, as of Tutelage, Successions, Marriages,
 " the most usual Contracts, without entring into the Subtilties of the Law, or
 " much affecting that Method: And lastly, the manner of prosecuting ones
 " Right in Courts of Judicature, he tells us should be understood. And with-
 " out descending to all the particulars of the Process, the order of it in general
 " should be observ'd, and the necessity there is, of exactly observing in Ju-
 " dicial Proceedings, the Forms establish'd. Thus far my Author.

But thus much is farther than I dare venture to declare my Mind, as being
 aware how jealous the World are, lest we should be over skilful in this sort
 of Knowledge, tho' if we may believe a great Judge, Po-
 Cicero de Leg. Lib. 1. tius Ignoratio Legis Litigiosa est quam Scien-
 tia.

And indeed, my great Design in prescribing thus much for the Knowledge
 of the Law, as I have done, is in order to enable us to discharge a quite
 contrary Duty to Litigiousness. It is doubtless our Duty above all others to
 be Peace-makers amongst our Neighbours; and in order to that, to offer our
 Assistance to compose their Differences: But how shall we be able to do that
 without some general Skill in the Grounds and Reason of our Laws, and e-
 specially in the governing Maxims of it, which in few words do concisely In-
 struct us in the Equity that pertains to most Cases. I say, in the governing
 Maxims of our Law, which alone will enable us to Arbitrate equitably be-
 twixt Man and Man in most Cases: For as a Gentleman Learned in that
 Profession tells us; " The vast multitude of Cases which the Follies or Passi-

ons, or Necessities of Men have obliged us to be ac-
 quainted with, are all Accountable and Reducible to some
 few Theses; which being prime Emanations, and Grand
 Maxims of Reason, govern and resolve the subordinate
 " Miscellany of Queries, and may serve for a Clue and Conduct through the
 " Labyrinth of that perplexed Variety: Saving us the labour of charging our
 " Memories with every Particular, which in the Result is less apt to profit,
 " than to burthen and confound us.

Thirdly,

Thirdly, *As to Casuistical Divinity whose Office it is to determine the Particulars and single Instances of Christian Duty, and to resolve the Difficulties that shall at any time perplex Persons Consciences, with Reference to such Laws as prescribe their Duty, and to the particular Instances of the Duties themselves, which arise from the Obligation of such Laws:*

1. As preliminary to the Attainment of so excellent, useful, and necessary a sort of Knowledge, it is clear that

Aristotle's Rhetorick.

Aquinas Secunda Secundæ. And,

Tully's Offices are such.

N. I take it to be clear, to a demonstration, that these Books, being well

Studied, are excellent Preparations for a Casuist, because the Incomparable Bishop Sanderfon own'd that these were the Books he Studied most when he laid the Foundation of his great and clear Learning, especially in this way. And

*Bishop Sander-
son's Life, by
Isaac Walton.*

it may also appear from the Life of the same Bishop, That Zouches Elementa Juris prudentiæ, 120. will be very useful hereunto. And indeed, for the same Reason, All, or any of those foremention'd Books upon the Nature and Obligation of Laws, and of the Laws of Nature and Nations, must have a singular Tendency this way. And if I may have leave to add but another, I know nothing more wanting as preliminary, to make a Man a good Casuist than a good Writer or two upon that Important Title in the Civil Law Lib. 50. Digestor Tit. 17. De Diversis Regulis Juris Antiqui. This Title contains very many Maxims of Law and Reason, such as are so many Principles and Maxims of greatest Evidence and Authority. And if this Prince of Casuists now mention'd may be our Pattern, it is certain that by virtue of such Postulata and self-evident, uncontested Principles of Reason and Morality, he was wont so satisfactorily to determine what was Lawful in the most knotty and intricate Cases. And those who have explicated and limited these Regulæ Juris, have been.

Jac

Jac Cujacius. 80.

Philippus Decius. 80.

Everand. Bronchrest. 120.

2. To Perfect a Casuist may be read.

First, Generally; To enable him to resolve
whatever Cases and Doubts may arise at any
time in the Course of a Man's Life.

Sanderson de Obligatione Conscientiæ ; also,
—His Cases, and his Sermons.

Bp. *Taylor's* Ductor Dubitantium. Fol.

Lessius de jure & Justitia. Fol. Or.

Lessii Compendium. 80.

Amesius de Conscientia & ejus Jure. 120.

Perkins's Cases of Conscience. Fol.

Bp. *Hall's* Cases of Conscience. Fol.

Dr. *Hammon's* Resolution to 6 Quæries. In his
Practical Discourses. Fol.

Bp. *Barlow's* Cases of Conscience. 80.

Secondly, More particularly to render him a
good Confessor to the Sick and troubled in
Mind.

Mr. *Kettlewel's* Companion to the Penitent. 120.

—Death made Comfortable. 120.

Dr. *Wake's* Preparation for Death. 80.

Go in Peace, being Directions to a Young Di-
vine to Administer Discourse to the Necessities
of the Sick. 80.

N. Upon this Occasion
ought also to be perused,

Lohneri Instructionis Practicæ Institutio Tertia, complectens varios &
Solidos

Solidos modos Juvandi & consolandi Diverforum Statuum personas Afflictas, præcipue ægras & Captivas. Item & Quinta Complectens de Confessionibus ritè & fructuosè Excipendis Doctrinas, tam Generales quam Speciales, ad Varios Hominum Status accommodatas: *As also Taylor's Holy Dying, being the Second Part of his Book, Entituled Holy Living and Dying. And that useful Table of self Examination at the end of the Whole Duty of Man.*

Now that most unreasonable and pernicious reservedness of Persons, in not opening their Consciences to the Ministers of our Church, especially as they ought, in times of Sicknes, when it concerns 'em so much to take all the Care imaginable, and to require all the Assistance possible to help 'em to state their Accounts with God against the great Audit. Such Contempt, I say, in the People, of our Ghostly Counsel and Advice, has made this part of Penitential Divinity to be so much uncultivated by our English Divines. The Romish Church indeed, as they are in nothing more voluminous than in this, so they abound in Confessories and Penitentials: But instead of tying up the Conscience to the strictest Rules of Holy Living, the more peculiar business of a Casuist, by their great Doctrine of Probability, and some others of the like nature, their Moral and Casuistical, tend as much as their Doctrinal Divinity, to encourage Licentiousness, and to make Mens Consciences easie in a course of unrepented sins; as is evident to those who have either read their own Authors, or what is Collected to our hands, out of 'em, even by the Jansenists, Men of their own Communion,

In the Jesuits Morals. Fol.

And the Mystery of Jesuitism. 8o. 5 Vol.

So that the Romish Casuistical and Penitential Divines, for the most part, can be read to little purpose of benefit, but with great danger of Corruption, except it be by Learned Men, to enable them to demonstrate to the World, how far that Church is Apostatiz'd in all respects; Morals, as well as Doctrinals from the Truth of Christianity. However the Author above-mentioned, seems to me to have discharged this part of giving us Directions concerning our Visitation of the Sick, with tolerable Honesty, as to most particulars. And to supply the Paucity of Authors of our own upon this Subject, we must make up the defect by such as have written upon the next, and last general condition of that Covenant established by the Mediation of Christ, betwixt God and Man, viz.

3. Repentance concerning which it is requisite our Indian Clerks should be furnish'd.

First, *With some of the Writings of the Antients upon that Subject, if possible to be had.*

Tertullian de Pænitentia.

Basilii ad Amphilochem Epistolæ Canonicae Tres.

Ambrosii de Pænitentia contra Novatianos Libri duo.

Chrysostomus de compunctione Cordis ad Demetrium.

— *Ad Stelichium de eodem Argumento.*

— *Ad Theodorum Lapsum Parænesis.*

— *De Pænitentia plurimæ Homiliæ*

N. *These and the like Books written by the Primitive Fa-*

thers upon the Subject of Repentance and Penance, do infinitely deserve to be read through and through, by every Minister of the Church of Christ; and that not only, as they do most admirably describe the Nature and measures of true Repentance; But also the Discipline of the Antient Church, with reference to those who had laps'd into heinous Sins. An Account of which, if it were but represented to the People in our Discourses upon that Subject, how far would careless Sinners be from thinking that a slender Sorrow, and a Lord have mercy upon me, would be sufficient to reconcile them to God after a very wicked Life, and that only upon a Death-bed?

The Penitents for their parts, out of an Holy Indignation against themselves, for the sins they had committed, did in those days furrow their Cheeks with continual weeping, and became pale as Ghosts, by perpetual fasting; and did day and night supplicate the God of Heaven for his Mercy in their Pardon.

Tertul. de Pænitentia Lib.

Volo veniam reus sperat, petat eam Lacrymis, petat gemitibus; petat populi totius fletibus: Ut ignoscatur & obsecrat: & cum secundo & tertio fuerit dilata ejus communicatio, credat remissius se supplicasse, fletus augeat miserabilior, postea reversus teneat pedes brachiis, of-

And such was the sense that the Church then had of the dishonour done to God by a flagitious Crime, such as they accounted Fornication, Adultery, Perjury, Murder, &c. that tho' the Penitents did prostrate themselves at the Church doors, and with Lamentations and Moans besought the Prayers of all that enter'd; embrac'd the Knees and kiss'd the Garments of the Brethren, imploring their Intercessions with God for Pardon, and that they might

might be admitted here on Earth to Communion: Yet it was not without repeated Importunities, Mortifications, and long continu'd Penances, that they were again receiv'd.

And indeed how would it awaken the stupid Wretches in these worst of Ages, to find how long the Penance of such who had fallen into the more deadly sins, was to continue, before they could be admitted to the Peace of the Church? Upon Fornication, was impos'd a Penance of four years. Upon a Woman that had procured an Abortion, ten. Upon Adultery fifteen. For Perjury eleven. Even for an involuntary Murther, such as we call Manslaughter, eleven; and for voluntary Murther was impos'd a twelve years Penance. And not to mention more: Those who renounced the Faith of Christ, were not to be admitted till the hour of Death. And though having been taken by Barbarians, they were forc'd thereunto by Torments, yet they were oblig'd to a Penance of eight years before they could be admitted to Communion with the Faithful.

And what then would they have impos'd upon those Miscreants of our days, who without force or compulsion; nay, who contrary to our Laws, and in defiance to their Authority and Penalties, do every day, out of the malignity of their own Hearts, deny the everlasting God, and their only Saviour Jesus Christ; And that with all the spight and scorn, not only in Transient Discourse, but in lewd Songs, and prophane Plays, (which being edg'd with Wit, and flying abroad, do corrupt the Minds of thousands, beyond their power ever afterwards to retrieve from the horrid Principles they have infus'd into 'em) what lasting Penances I say, would they have impos'd upon such? Would they have look'd upon it as a wonderful Honour forsooth, to God and Religion, to have such whisper privately upon their Death-bed a few Penitential Confessions within their Curtains? and then upon this would they administer to them the Sacrament of Reconciliation, tho' they offer not so much as a publick and solemn Recantation of those impious Principles they have so industriously propagated, to the infinite Dishonour of God, and Destruction of those Souls for which the Son of God died? Would they not at leastwise have required so much towards the Reparation of the mischief done, as a publick and sorrowful Confession and Declaration to all the World of the sincerity of their Conversion? True it is, as our Church complains in the Office of Communion, that the Primitive Discipline, as much as it is to be wish'd, is not easily to be restor'd; but however it is still, and ever will be in our

culetur osculis, lavet fletibus, ut de ipso dicat Dominus Jesus: Remissa sunt Peccata ejus multa quoniam dilexit multum. Ambrose de Pœnitentia Lib. primo.

Vide Basilii Epistolæ tres ad Amphilochem Canones Pœnitentiales de his & hujusmodi Criminibus continentes.

Tantum fiat conversio ut qui Deum non Agnoscebamus, ipsi eam jam aliis demonstremus. Amb. de pœnit. Lib. 1.

Power to declare to Fornicators, Adulterers, Perjur'd Persons, Murderers and Blasphemers, as she does, the true state of their Case, and to let 'em know the Judgments of God hanging over such, as do not in the highest measure they can, make Reparation for the Dishonour they have done to God, and the Mischief they have brought to other Mens Souls. This we may do by letting 'em know, in the Discourses we make, and the state we give of true Repentance, that such a Reparation towards God is as necessary, as Restitution to Man, to render their Repentance acceptable. For tho' it be commonly said in the modern way of stating the Nature of Repentance, that God not suffering by whatever we can do against him, Remission will follow upon our hearty Sorrow and Amendment only, but that our Neighbour being really damag'd by the injuries done to him, Restitution must be part of that Man's Repentance, who has any wise wrong'd him in his Reputation or Estate; yet, with Submission to better Judgments, I do humbly conceive, that God is as capable of suffering Injury from us as Man. All the Malignity indeed of Men and Devils can't make Him suffer in his Essential Perfections, in his Nature and Happiness, as to Himself; but his Honour and Authority in the World, which was so dear to Him, that He sent his only Begotten Son into it to Reinstat Him in his Dominion over it, may certainly be impair'd by the scandalous Impieties of desperately Wicked Men. And therefore if the Good Name of our Neighbour, of which he has been Rob'd by us, must as openly, that is, to all the Purposes of putting Him right in the Opinion of the World, be justifi'd by a Penitent, as it was formerly Defam'd by him; for much greater Reasons must a Blaspheming or Profane Atheist be put upon the solemn and most open Declaration of his Repentance, and upon such a Recantation of his Principles and Practices, as will reach as far to the setting God right in the Opinions of Men, as his Lewd Speeches, Songs, Plays, or Books have fled abroad to the Dishonour of Him. Thus a late (and till then an unhappy) Gentleman, Sir Duncomb Colchester did; and till such others as he was, do the like; as, notwithstanding the utter loss of Publick Discipline, it is still in, and cannot be out of our Power to refuse Private Communion to such enormous Sinners; so I do humbly conceive we ought not to give 'em the Sacrament of Reconciliation till they have done it. But to proceed,

Secondly, As to our Modern Authors upon the Subject of Repentance, it is requisite our Indian Clerks should be furnish'd with,

Bp. Taylor's Discourse of Repentance. 8o. Or in his
Polemical Discourses.
Dr.

Dr. *Ingelo* upon Repentance. 80.

Dr. *Goodman's* Penitent Pardon'd. 80.

Dr. *Pain* upon Repentance. 80.

Dr. *Hammond* of late, or Death-Bed Repentance. *In his Pract. Disc.*

Mr. *Ellis* of the necessity of Serious Consideration, and speedy Repentance, as the only way to be safe both Living and Dying. 80.

Thirdly, *And as Appendant to the Doctrine of Repentance, nothing is more Requisite, than that they be furnish'd with Tracts both Ancient and Modern.*

1. Upon Fasting and the Lent-Fast.

First, *Amongst the Ancient Writers.*

Tertullian de Jejuniis.

Basilii de Jejunio Sermones tres.

Ambrosius de Elia & Jejunio.

Chrysostomus de Jejunio & Eleemosyna.

——Homiliae plurimæ.

Secondly, *Amongst the Later and more Modern Writers.*

Dallæus de Jejuniis Quadragesimalibus. 40.

Bp. *Gunning* of the Lent-Fast. 40.

Bp. *Patrick* on the Lent-Fast. 80.

Dr. *Hooper's* Discourse concerning Lent. 80.

2. Upon

2. Upon the Power of the Keys, and of Binding and Loosing.

Chrysostomus de Anathemate.

Dr. Hammond of the Power of the Keys, or of Binding and Loosing. Amongst his Pract. Disc.

N. Here also may be read, Thorndike's E-

pilogue Passim. Likewise Dodwel of Schism, Passim. In which there is much of this Argument.

VII.

But since it is not enough for a Christian to know his Covenant Engagements towards God; but he must be also acquainted with the Means whereby he may effectually perform all those Conditions prescrib'd for the obtaining the Pardon of his Sins, and Eternal Life and Happiness; 'Tis therefore very requisite, that every Pastor of a Flock should be furnish'd with such Books as treat most judiciously, both of that Divine Assistance, which is the supernatural means whereby we shall be enabl'd to discharge our Obligations towards our Maker; and also of Prayer and the Sacraments, which are the Moral and Positive Means; the former of which is prescrib'd by God as the way to obtain, the latter ordain'd as the means to convey this Grace to the Souls of Men; whereby they may be enabl'd to perform all the Conditions requir'd of them by Christ in the Covenant, of which we are now speaking. And accordingly it is requisite he should have under his Perusal; As,

I. Con-

I. Concerning Divine Assistance.

The Authors before-mention'd, p. 64, and 65. So,

II. Concerning Prayer, especially the Lord's Prayer.

First, Amongst the Ancient Writers.

Tertullian de Oratione. In quo Tractatu exponit etiam O-
rationem Dominicam.

Cyprianus de Oratione Dominica.

Origenes de Oratione.

N. In quo Libro de
Natura, Vi, Variis-

que Orandi generibus, & de Oratione Dominica accuratè satis agit, præter
quòd quedam haud satis sana Dogmata, idque γυμνῇ τῇ κεφαλῇ profert,
& quæ vix ullis coloribus excusari possunt Dr. Cave Hist. Liter. p. 83.

Gregorii Nysseni de Oratione Dominica Homiliæ 5.

Synopsis Patrum in Orationem Dominicam. Trever. 1643.

Ecloge ex diversis Sancti *Chrysoستي* Homiliis de Oratione.

Par. 1647.

Secondly, Amongst the Later Writers.

Amyraldus in Orationem Dominicam.

Dr. *Towerson* on the Lord's Prayer. Fol.

Bp. *Hopkins* on the Lord's Prayer. 40.

Dr. *Bright* on Prayer. 80.

Pettis on Prayer. 80.

Bp. *Patrick's* Discourse concerning Prayer. 80.

N. As also Sir Matthew
Hales at the latter end of
his Contemplations, Part 2. Rawlet in his Book on the Decalogue: And
also Dr. Barrow in his Book on the Decalogue. On which Subject also may
be read, the Systems and Bodies both Scholastical and Catechetical in locum
de Oratione.

III. Con-

III. Concerning the Sacraments.

First, For explaining the general Nature of Sacraments.

Dr. Towerson of the Sacraments in general.

N. The School-men have written with much subtilty and niceness upon the Subject, and may be usefully enough read in locum de Sacramentis. And there is also much excellent Learning on this Subject in Dodwel on Schism, Passim.

Secondly, Particularly for the Explication of each Sacrament distinctly.

1. Of Baptism.

First, Amongst the Ancient Writers.

Tertullian de Baptismo.

Sti. Paciani Libellus de Baptismo ad Catechumenos.

Sti. Basilii de Baptismo, Lib. 2.

Gregorii Nazianzeni Oratio in Sanctum Baptisma.

Ambrosii de Initiandis Liber.

—— De Sacramentis Libri 4:

Joseph Vice Comes de Antiquis Baptismi Ritibus.

Secondly, Amongst the Later and Modern Writers.

Vossius de Baptismo, 40.

Harduini de Baptismo Quæstio triplex. 40.

Bp. *Patrick's* Aqua Genitalis, at the end of Mensa (Mystica.

Dr. *Towerson's* Fourth Part on the Catechism. Fol.

Dr.

Dr. Hammond of Infant Baptism. *In his Pract. Dis-*
(courses:

Dr. Hicks's Case of Infant Baptism. *In the London*
Cases

Walker's Plea for Infant Baptism. 80.

Indecency and Unlawfulness of Baptizing in Private
without necessity. 80.

N. Here also may be read
the Schoolmen with other Bo-
dies both Scholastical and Catechetical upon the Sacrament of Baptism.

Thirdly, And as Appendant to the Doctrine of Bap-
tism, it will be very requisite to have Writers
upon the Doctrine of Confirmation.

Bp. Taylor of Confirmation. 120.

Dr. Hammond de Confirmatione. 120.

Mr. Baxter of Confirmation.

Mr. Camfield of Confirmation. 80.

N. Here also may be
read Dr. Cumber upon
the Office of Confirmation in his Companion to the Temple, as also Bp. Pa-
trick's Discourse upon it, in his Aqua genitalis, from p. 489. to the end.

II. Of the Lords-Supper.

First, Amongst the Antient Fathers.

Chrysostomi plurimæ Homiliæ.

N. There is little to be found
of set Discourse towards the
Explication of this Sacrament, in the Writings of the Fathers, by reason of the
Humour then amongst them to conceal the Mysteries (for so they then affected
to call this Sacrament especially) from the Infidels and Catechumens.

N

Secondly,

Secondly, Amongst later and more Modern Writers.

Hospiniani Historia Sacramentaria, 2 Vol. Fol.

Dr. Cudworth, 8o. or Fol. At the end of his Intellectual System.

Dr. Towerfon.

Bp. Patricks Mensa Mystica 8o.

Glanvil on the Sacrament. 12o.

Dr. Pelling's Discourses on the Sacrament. 8o.

Dr. Horneck's Crucify'd Jesus. 8o.

Kettlewel on the Sacrament. 8o.

Rawlet on the Sacrament. 8o.

VIII.

Farthermore, being the end of all that Divine Knowledge before mention'd, is to enable the Pastor to feed his Flock with all that is necessary to Salvation, and since Preaching (now that Catechising is so much neglected, more is the pity) is become in a manner, the sole Method of Publick Instruction; The better to enable our *American* Pastor both skilfully and successfully to apply thereby, the Knowledge he has made himself Master of, to the greatest good of those Souls committed to his Charge, it will be very requisite he should be furnish'd with the best Precedents and Assistances to that purpose; if not with the Antient Homilies of the most Renowned Preachers amongst the Fathers (which are easier wish'd than obtain'd) at least-
wise

wise with the Sermons of later Writers ; But especially I must insist upon having some of the Modern Sermons of our English Divines, which as they are (many of them) incomparably the best, and the exactest Performances of that nature, and there are scarce any of the forementioned Subjects of Practical Divinity which have not been handled in them ; so the best Discourses of that kind are doubly necessary for our *Indian* Pastor, namely both to the farther improvement of his own Understanding in those great Terms of Mans Salvation, and also for his Imitation in his own Composes of that Nature for the Edification of his People.

1. *As to Antient Homilies.*

Sancti Basilii Homiliae.

Sancti Gregorii Nysseni Homiliae, Conciones & Orationes.

Gregorii Nazianzeni Orationes.

Sancti Johannis Chrysostomi Homiliae quamplurimae.

Sancti Augustini Homiliae.

Alcuini Collectio Sermonum veterum.

Combesicii Bibliotheca Patrum Concionatoria, 8 Vol. Fol.

N. That wonderful, and that incomparable Spirit of Piety, Force and Energy, so remarkable in the Discourses of these Holy Fathers ; This I say, in Conjunction with the great Accuracy of our Modern Composes, would render our Discourses such, as for their Authority and Weight, would be fit to be utter'd by the Messengers of God, and by their Heavenly Air, Life and Spirit would demonstrate we our selves τὰ ἅνα φρονεῖν.

II. *As to the later and more Modern Discourses of this kind.**First, Latin.**Hoornbeck Theologiæ practicæ Tomi 2. 40.**Secondly, English Sermons.*

Bp. *Sanderſon's.*
 Bp. *Wilkin's.*
Farrindon's.
 Dr. *Littleton's.*
 Sir *Matthew Hales.*
 Bp. *Ward's.*
 Bp. *Hopkin's.*
 Dr. *Ontram's.*
Needham's.
 Dr. *Claget's.*
 Dr. *Calamy's.*
Glanvill's.

Sermons.

Dr. *Burton's.*
 Dr. *Barrow's.*
 Dr. *Conant's.*
Marchs.
Kettlewel's.
 Arch-Bp. *Tillotſon's.*
 Bp. *Stillingfleet's.*
 Dr. *South's.*
 Dr. *Wake's.*
Dorrington's.
Norris's.

Sermons.

N. To which might be alſo added many others
 of Perſons now living, but want to be Collected.

IX.

Hitherto we have been providing only for a Peace-
 able and Practical Divinity, whoſe ſole tendency be-
 ing to reduce us from the Slavery of Satan to the Obe-
 dience of God; to promote in us an Holy Life: And
 then to humble us in the Senſe of its Imperfection by
 ſending us to the Mediation of Chriſt for the Accep-
 tance thereof to our Juſtification; Theſe being I ſay,
 the Noble ends of the Chriſtian Religion; 'tis pitty
 that

that we who are its Ministers, should be troubl'd with any Amusements to distract us from being serviceable in such its Glorious Designs to the Reformation and Benefit of Mankind : And therefore it is not without the greatest regret that I can think of admitting Polemical Discourses into our Foreign Libraries, wishing that the Church of God might be built like Solomon's Temple, without the noise of Axes and Hammers : But since through the Artifice of Satan, the Corrupt Seed of Heresie and Error has been heretofore, and will be hereafter sow'd in the Church, to the Subversion of a sound Faith, and the good Life of too many ; to obviate or cure the Poyson thereof, there is too sad an occasion for admitting some Controversial Divinity, even into our Parochial Libraries. And to begin.

I. *With the Papists*, to understand the State of that Controversie.

First, *As preparatory, it will be requisite to read Historical Accounts.*

Forbesii Instructiones Historico-Theologicæ. Fol.

Fasciculus Rerum Fugiendarum & Expetendarum, 2 Vol. Fol.

N. Here in this later we may see how sensible the best Men amongst

the Ante-Trent Papists were of the Corruptions of their Church, and how desirous of their Reformation.

F. Paul's History of the Counsel of Trent. Fol.

Sleidan's General History of the Reformation of the Church from the Errors and Corruptions of the Church of Rome. Fol. Bp.

Bp. *Burnet's* History of the Reformation of the Church of
England, 2 Vol. Fol.

Stripe's Life of Arch-Bishop *Cranmer*, Fol.

Lud. Seckendorf Commentarius Historicus, & apolo-
geticus de Lutheranismo, sive de Reformatione Religionis
Mart. Lutheri contra *Lud. Maimbourg*. Fol.

Spanhemii Christianæ Religionis apud Genevos restitutæ
Historia. 40.

N. It is necessary in or-
der to make a true Judgment
of the different Persuasions of Men, to know the History of their Occasion, In-
terest, Rise, Progress, &c. by which alone we may see a great way into the
Nature and Tendency of their Doctrines, proportionably to the Good or Evil
of which, they are worthy to be received or rejected.

Secondly, To enter into the Merits of the Cause, it will
be requisite to have more or less of the following Works.

Chemnitii Examen Concilii Tridentini. Fol.

Dan. Chamieri panstratia Catholica, sive Controversiarum
de Religione adversus Pontificios Corpus, 2 Vol. Fol.

Epitome Panstratiæ Cath. Chamieri per *Spanhemium*, Fol.

Vorstii Anti-Bellarminus.

M. Anton. de Dominis Archiep. Spal. de Rep. Christiana,
3. Vol. Fol.

Field of the Church, Fol.

Joh. and Francis White's Works, Fol.

Dallæi varia, viz.

(De Sacramentali sive Auricu-
lari Confessione, 40.

| De Confirmatione & Extre-
ma Unctione Latinorum, 40.

| Adversus Latinorum de Cultus
Religiosi objecto Tradition. 40.

(De vero usu Patrum, 40.

Bp. *Usher's* Answer to the Jesuits Challenge, 40.

Arch-

Arch-Bishop *Bramhall's* Works, Fol.

Bp. *Taylor's* Dissuasive against Popery, 40.

Chillingworth against *Knor.* Fol.

Arch-Bishop *Laud* against *Fisher.* Fol.

Bp. *Stillingfleet's* Vindication of Arch-Bishop *Laud.* Fol.

——— Idolatry of the Church of *Rome.* 80.

——— Defence of it. 80.

Rawlet's Dialogue and Answer to a Popish Catechism. 80.

Dr. *Barrow* of the Pope's Supremacy. 40. Or in his Works, Fol.

Cases of the *London Divines* against the *Papists*; with some of the other most considerable Tracts Written in the last Reign against Popery.

II. Against the *Socinians.*

First, As Preparatory to understand and confute that Heresie, it may be requisite to read,

1. The Ancient History of the *Antitrinitarians* as we find it in

Ensebius, Socrates, Sozomen, &c.

Dr. *Cave's* *Ecclesiastici*, or Lives of the Fathers in the Fourth Century.

2. Testimonies and Writings of the Fathers against the Hereticks who deny'd the Doctrine of the Holy and ever Blessed Trinity.

First, As to the former, viz. The Testimonies of the *Ante-nicene Fathers* concerning the Orthodox Faith in this matter; A Learned Collection of these may be seen in,

Doctoris

Doctoris *Bulli* Defensio Synodi *Nicenæ*. 4o.

— Judicium Ecclesiæ Catholicæ trium primorum
seculorum, de Necessitate Credendi Jesum esse ve-
rum Deum. 8o.

Secondly, As for the Writings of the Fathers who
liv'd at, or soon after, the Council of Nice, and
who have written in Defence of the Catho-
lick Faith, it may be of good use for those
who can be so far Masters of them, to pe-
ruse,

	[<i>Athanasii.</i>]	
	[<i>Basilii Magni.</i>]	
	[<i>Gregorii Nazianzeni.</i>]	
Polemica	[<i>Ambrosii.</i>]	Contra Arianos.
	[<i>Chrysostomi.</i>]	
	[<i>Hieronimi.</i>]	
	[<i>Augustini.</i>]	

Secondly, To enter nearer into the Merits of the
Cause, it is exceedingly necessary at this time, that
the Clergy should have under their perusal, some
at least, of these following Books.

Dr. *Addison's* Historical Account of the Heresie, denying
the Godhead of Christ.

Ashwel de Socino & Socinianismo. 8o.

N. Herein we have an
Historical Account of the
Author of that Heresie, and his Artifices and Methods in propagating his
wicked Principles.

Cloppenburgii Compendiolum Socinianismi Refutatum. 4o.

N. cui premissa est Prefatio Hi-
storica de Origine & progressu Socinianismi.
Synopsis

Synopsis Errorum Socinianorum sub Præside Jo. Oleario
Lipsiæ, 1695. 40.

Smiglecius nova monstra Socinianismi. 40.

Jo. Hoornbeck Socinianismi Confutati Tom. Tres. 40.

Dr. Edwards's Preservative against Socinianism. 40.

Gregory's Divine Antidote. 80.

Milbourn's Vindication of the Mysteries in Religion. 80.

Norris's Account of Reason and Faith, in relation to the
Mysteries of Christianity, 80.

Bp. Stillingfleet's Sermon concerning the Mysteries of
Faith.

— A Discourse in Vindication of the Trinity, with an
Answer to the late Socinian Objections against it from
Scripture, Antiquity, and Reason. 80.

— Of the Doctrine of Christ's Satisfaction. 80.

Amyraldus de Trinitate.

Archbishop Tillotson concerning the Divinity and Incarna-
tion of our Blessed Saviour, 80.

Dr. Williams's Vindication of the Arch-bishops Sermons
concerning the Divinity and Incarnation of our B. Saviour,
and of the Bp. of Worcester's Sermon on the Mysteries of
our Christian Faith. 40.

Bisterfeldius de uno Deo contra Crellii Librum de Deo
Patre. 40.

Placæi Disputatio de Incarnatione J. Christi. 40.

Dan. Whitby de vera Christi Deitate. 40.

Grotius de satisfactione Christi. 120.

Outram de Sacrificiis Judæorum, Gentium profanarum, nec-
non de Sacrificio Christi adversus Socinum, Lond. 1677. 40.

Chr. Wittichii Causa Spiritus Sancti in Tertia Persona
asserta. 120.

N. Here also may
be seen in Bp. Bar-

low's Remains, p. 73. Syllabus Quæstionum præcipuarum quæ inter
Socinianos reliquosque Ecclesiæ Reformatae, simul ac Pontificiæ Theo-
logos ventilantur.

III. Against the Dissenters from our Church.

First, In General, against all of 'em, of what Denomination soever.

1. Upon the Account of their Errors in Faith and Practice, by reason of those Antinomian Doctrines so rise amongst that Party of Men especially; tho' some of them, it must be acknowledg'd to their Honour, have worthily labour'd to expel the Poyson of that Pestilential Heresie.

History of Antinomians. 40.

Mr. Baxter's Aphorisms of Justification and the Covenant.

—— Catholick Theology. Fol.

Dr. Sherlock's Knowledge of Jesus Christ, 2 Vol. 80.

Dan. Williams's Gospel Truth stated and vindicated; wherein some of Dr. Crisp's Opinions are considered, and the opposite Truths stated and confirmed. 80.

N. To which purpose may be also read those

Authors mention'd above, p. 73. in the first Note.

2. Upon the Account of their Seperation and Schism from our Communion and Service; and in Defence therefore of our Liturgy and Worship.

Dr. Comber's Scholastical History of the Primitive and General use of Liturgies in the Christian Church, with an Answer to David Clarkson's Discourse concerning Liturgies in Two Parts 80

—— Examiner Examind, being a Vindication of the History of Liturgies. 80.

Dr. Durel's View of the Government and Publick Worship of God in the Reformed Churches beyond Seas also Historically shewing their Conformity and Agreement with the Church of England, as it is Establish'd by the Act of Uniformity. 40.

Sir Hammond L'Estrange's Alliance of Divine Offices. Fol.
Hocker's Ecclesiastical Polity. Fol.

Dr. Hammond's View of the New Directory, and a Vindication of the Ancient Liturgy of the Church of England. In his Pract. Discourses.

Falkner's Libertas Ecclesiastica, or a Discourse Vindicating our Liturgy and Worship. 80.

Bp. Stillingfleet's Mischiefs of Separation. 40.

Unreasonableness of Separation. 40.

Dr. Sherlock's Defence of Dr. Stillingfleet's Unreasonableness of Separation. 80.

A Vindication of the Defence. 80.

Dr. Williams brief Defence, in answer to Mr. Mather's Brief Discourse.

Cases against the Dissenters, by the London Divines. Fol.

Bp. King's Inventions of Men in the Worship of God, with the Defence. 80.

Mr. William Allen's Perswasive to Peace and Unity amongst Christians. 80.

N. Here also may be read, St. Cyprian de Unitate Ecclesiæ.

Secondly, In Particular, against the several Sects, with reference to their particular Principles respectively,

1. Against the Quakers.

History of the Quakers. 80.

The Quakers set in their true Light, by Francis Bug, 40.

George Keith's several Discourses, shewing how they Allegorize away all the Principles of Christianity.

A Friendly Conference between a Minister and his Parishioners. 80.

— Vindication thereof. 80.

Mr. *William Allen's* Discovery of the danger of Enthusiasm in an Ep. to the Quakers. 80.

The Snake in the Grass, or Satan transform'd into an Angel of Light, discovering the deep and unsuspected simplicity of many of the Principal Leaders of the Quakers. 80.

2. Against the Ana-Baptists.

Historia Ana-Baptistarum. 40.

Authoritates Patrum contra Ana-Bapt. Collectæ à *Timanno Borckense* Col. 1671.

Mr. *William Allen's* serious and friendly Address to the Nonconformists, beginning with the Ana-Baptists. 80.

Mr. *Baxter's* Review of the State of Christian Infants. 80.

— More Proofs of Infant Church Membership, and consequently of their Right to Baptism. 80.

N. Here also read
Dr. Hammond's fourth
Query in his *Pract. Discourses*. Walker's *Plea for Infant-Baptism*. Dr. Hicks's
Case of Infant-Baptism, ut supra.

3. Against Independents.

Walker's History of Independency. 40.

Mr. *William Allen's* Catholicism, or several Enquiries, touching visible Church-Membership, Church-Communion, the nature of Schism, and usefulness of National Institutions, for the furtherance of Religion. Amongst his Works. 80.

Mr. *Lamb's* fresh Suit against Independency.

4. Against

4. *Against the Presbyterians, in Defence of Episcopacy.*

Usserius de Ecclesiarum Christianarum Successione & statu. Fol.

Bp. Pearson's Vindiciæ Ignatii Epistolarum. 40.

Bp. Lloyd's account of the Church-Government in these Kingdoms. 80.

Bp. Stillingfleet's Origines Ecclesiasticæ.

Dr. Heylin's History of the Presbyterians. Fol.

N. These for the Historical part, whether in reference to the Catholick Church in General, or the Churches of Britain in Particular.

Dr. Hammond adversus Blondellum.

Mr. Woodhead's Account of Ancient Church-Government. 40. 1662.

Dr. Maurice's Defence of Diocesan Episcopacy, in Answer to Mr. David Clarkson. 80.

Campegii Utringiæ Archysynagogus observationibus novis Illustratus, quibus veteris Synagogæ Constitutio tota traditur, inde deducta Episcoporum Presbyterumque Primæ Ecclesiæ Origine. 1685. 40.

X. And

X.

And since it has been found by Experience in every Age, that the success of all our Labours, whether in Preaching or Disputing, depends entirely, in a manner, upon the Holiness of our Lives: And through the Malignity of the World, (which is more quick-sighted to discern the minutest Failures, than the most shining Vertues of the Ministers of Religion) the scandals of one vicious Clerk shall Influence a Parish to more Wickedness, and occasion the Peoples running more into Heresie and Schism, than the Industry and Piety of Ten the most Vertuous and Laborious of the Clergy shall be able to retrieve from either: To compleat our *American* Clergy for the Purposes of their Ministry, and our Libraries also, for the Purposes of making 'em fit for it, and successful in it: It is desired they should have always before 'em such Authors as will first direct 'em in their Studies, Offices, and Duties, and excite them to Care and Vigilance in the Practice of them: Secondly, As will lay before them the Best Examples of each to be a Copy and Pattern for them to follow: And Lastly, such Materials and Helps for Devotion, as will advance 'em to the highest degrees of Perfection in a Holy and Spiritual Life.

I: As to the Ministerial Instructions, relating to the Discharge of our Office, Preaching and Practice.

First, Amongst the Ancients may be read,

Gregorii Nazianzeni Apologeticus de Fuga sua.

Ambrosius de Officiis.

Joh. Chrysostomi de Sacerdotio. Lib. 6.

Sti. Nazianzeni de Theologia Oratio prima.

Stus. Hieronimus de Vita Clericorum ad Nepotianum.

Augustini de Pastoribus in Ezekielis, Cap. 34. Liber.

— De ovibus in eundem locum Liber.

Gregarii Pastorale.

Sententia Patrum de Officio veri Rectoris Ecclesiae.

Secondly, Amongst the Later and more Modern Writers.

1. As to the proper Directions to form our Studies and Reading.

Jo. G. Vossius de studiorum Ratione.

Grotius aliique de studiorum Ratione. 120.

The History of the Choice and Method of Studies. 80.

Stephanus Gaussenius de Ratione Studii Theologici. 120.

Johannes Mabellonius de Studio Theologico.

Mr. Dodwel's two Letters of Advice. 1. For the Supplication of Holy Orders. 2. For Studies Theological, especially such as are Rational. 80.

Mr. Penton's Apparatus ad Theologiam. 80.

Bp. Barlow's Remains. 80.

2. As

2. *As to Directions for Preaching and Catechising:*

First, As Preparatory to Preaching, Erasmus in his excellent Book de Ratione concionandi, p. 254. prescribes and prefers before others,

*Demosthenes. Et
Cicero.*

*N. Nullus est, quem
Demostheni & Ciceroni præferamus, vix etiam quem Conferamus sanè quod attinet ad dictionis virtutes. Aristoteles ad Judicandum & cognitionem conducit plurimum, ad popularem dictionem non ita multum. Plato longè ad hoc accommodatior, fusus & Jucundus, & per similitudines veluti manu deducens ad veri cognitionem. In Livianis tamen Orationibus, aut si eas non explicet, in proponendis consiliis, plurimum est tum prudentiæ, tum Eloquentiæ. Cornelius Tacitus alioqui duriusculus, in orationibus acutus est & copiosus.*

Secondly, As to the Books more immediately useful for the Composing of Sermons.

Causabon of Preaching as anciently us'd. 40.

Bp. Wilkin's Ecclesiastes. 80.

*Mr. Glanvil's Essay concerning Preaching. 80. And
for Directions to Catechise.*

Augustinus de Catechizandis Rudibus.

Dr. Addison's Primitive Institution. 120.

3. As to Directions which concern both the Exercise of our Ministry in Preaching and Catechising, and the conduct and innocency also of our Lives.

Erasmi Ecclesiastes, sive de Ratione Concionandi. Libri 4.

Mr.

Mr. Herbert's Country Parson. *A Book inestimable for its Piety.* 120.

Mr. Baxter's Gildas Salvianus. 80.

Bp. Burnet's Pastoral Care. 80.

The late Visitation Charges of the present	{	A. Bp. of Dublin.
		Bp. of Worcester.
		Bp. of Chester.
		Bp. of Bath and Wells.
		Bp. of Rochester.

Lobneri Instructio Practica. 6 Vol. 80. Dilingiæ. 1682.

N. This Book in indifferent Latin contains

very good Instruction, I shall here subjoin an account of the subject Matter thereof in the Authors own Words: "*Hi Libri constant novem partibus five Instructionibus, prima de Missæ Sacrificio juxta Ritum Ecclesiæ Romanæ Offerendo; Secunda de Horis Canonicis juxta Rubricas Breviarii Romani Recitandis: Quo utroque Argumento parum quidem est quod ad Institutum Ministrorum Reformatorum attinet, at Sequentibus non ita. Tertia enim Institutione agit de Conversatione Apostolica à Curatoribus Animarum pie & fructuosè instituenda; Complectens varios & solidos modos Juvandi & Consolandi diversorum Statuum Personas afflictas, præcipuè agram & Captivas. Quarta continet Doctrinas & Industrias, ad Pastorale Munus pie, fructuosè, ac securè obeundum pertinentes, unà cum casibus frequentibus circa idem officium occurrere solitis, & ex communiori Doctorum sensu decisis. Quinta complectitur de confessionibus rit. & fructuosè excipiendis Doctrinas, tam Generales, quam speciales ad varios Hominum status accommodatas. Sexta Institutiones Quintuplicis Theologiæ, positivæ, Asceticæ, polemicæ, Speculativæ, & Moralis complectitur. Septima est de Munere Concionandi, Exhortandi, Catechizandi. Octava continet Institutiones Theologiæ Mysticæ. Et Nona denique agit de Sacerdotii Origine & præstantia, variis item industriis, & praxibus, quibus Sacerdotes boni ad Dei Gloriam, suamque & proximi salutem promovendam usi sunt; Malorum quoque sacerdotum Infelici Interitu, radicibus, & remediis; To which may be added, as of more particular concernment to those who are Missionaries.*"

Josephi Acosta de natura Novi Orbis Libri duo, & de promulgatione Evangelii apud Barbaros; five de procuranda Indorum salute. 80.

Godwyn's Negro's Advocate. 80.

II. As to such Writings as lay before the Clergy the best Example in all the Parts of the Ministerial Office (a kind of Reading of exceeding good use, the influence of Examples, which is a living Rule, being vastly beyond the power of Precepts, which in respect of the other, are but a dead Letter) upon this Subject therefore it may be very requisite that the Orthodox Clergy of our Church should have always before their Eyes, such as follow, viz.

Bp. Taylor's Life of Christ, Fol.

Dr. Cave's Lives of the Apostles and Primitive Fathers, 3 Vol. Fol.

Ellies Du Pin's new Ecclesiastical History, 7 Vol. Fol.

Melchior Adamus de Vitis Theologorum Exterorum principum qui Ecclesiam Christi Superiori seculo propagarunt, & propugnarunt, 80.

Camerarii Vita Melancthonis.

Humphrey's Life of Bp. Jewel.

Bp. Burnet's Life of Bp. Bedel, 80.

Bp. Fell's Life of Dr. Hammond, 80. or before his Practical Discourses.

Jackson's, Bramhal's, Mede's, Lightfoot's, Barrow's Lives before their Works.

Vernon

or

Bernard's

} Life of Dr. Heylin.

Isaac Walton's Lives of { Dr. Don,
Mr. Herbert,
Sir. Henry Wooton,
Bp. Sanderson.

N. Here also I would particularly recommend to

the reading of a Minister, all those virulent Books that are Written by our Enemies on all Hands, on purpose to bespatter us. For as the Excellent Plutarch in his Book de capienda ex Hostibus Utilitate, shews, the best Rules and Measures for an exact Government of our Lives, are to be taken from our Enemies, who do narrowly watch our Failings. Quid Impedit

quo minus gratis docentem magistrum admittentes inimicum, utilitatem capiamus, & aliquid eorum quæ nos latebant discamus, multa enim inimicus amico facilius sentit, cum ama-

τι κωλύει διδάσκαλον ἄμισθον λαβόντα, τὸν ἐχθρόν, &c. Plu. ib.

tor, ut Plato Ait, cæcutiat in amata re. And that we may the better know how to reap advantage from our Enemies, I cannot too much commend to our perusal the Book now nam'd, viz. De Capienda ex Hostibus utilitate Plutarchi Libellus. Inter Moralia.

III. As to such Writings as will more immediately serve our Devotion, and tend to advance us to the highest Degrees of Perfection in the Spiritual Life.

First, For Reading.

Ephraem Syri Opera Omnia cum Scholiis Ger. Vossii.

Sancti Basilii

Sancti Hieronymi

Sancti Augustini

} Ascetica & Moralia.

Bibliotheca Patrum Ascetica, sive Selecta Patrum de Christiana & Religiosa perfectione Opuscula, 3 Vol. 40.

N. Per Scientiam Asceticam intelligitur ea quæ

ad perfectionem obtinendam, atq; ad Vitia Eradicanda, Vertutesque plantandas Ordinatur: tantoq; magis necessaria est Pastori, quanto magis proprium est illius Officium, Animas sibi commissas dirigere & Juvare, ut quisq; perfectionem suo statui convenientem consequatur. Lobneri Instruc. Pract. 4ta. p. 24.

Bernardi Opera.

Thomæ a Kempis Opera, præcipue de imitatione Christi.

Gersonis Cancellarii Parisiensis Opera.

Erasmi Enchiridion Militis Christiani, 120.

Drexellii Opera.

Sales Bp. of Geneva's Introduction to a Holy Life, 120.

Bellarmini Opuscula, viz. { *De Ascensione Mentis ad Deum.*
 { *De Æterna fælicitate Sanctorum.*
 { *De Gemitu Columbæ.*
 { *De 7 Verbis Christi in Cruce.*
 { *De Arte bene Moriendi.*

Robert Parson's Christian Directory or of Holy Resolution, 80.

Card. Bonæ, { *Manuductio ad Cælum.*
 { *Principia & Documenta Vitæ Christianæ.*
 { *Via Compendii ad Deum.*
 { *De Divina Psalmodia, 40.*
 { *Horologium Asceticum, 40.*

Lud. Granatensis Opuscula Spiritualia Varia.

Causin's Christian Diary, 120.

—— *Entertainments for Lent, 120.*

Drellincourt on Death, 80.

Dr. Sherlock on Death, 80.

—— *Judgment, 80.*

Dr. Horneck's Great Law of Consideration, 80.

—— *Happy Ascetick, 80.*

—— *Delight and Judgment, 12.*

N. These and the like Books in which there is found a more than ordinary Spirit of Piety, Devotion and Heavenly-mindedness, are such as will scarcely fail to mould those into a like temper of mind, who are much conversant in them; even as we are insensibly form'd into the Habits and Manners of those persons with whom we constantly converse; and therefore I think that Books of this nature cannot be too much under our Eye.

Secondly,

Secondly, To promote Religious Conference amongst us, ought to be often read.

Dr. Goodman's Winter Evenings Conference, 3 Parts, 80.

N. Christianity being the highest and noblest Philosophy, as the Primitive Fathers were wont to stile it, and lov'd to call it, it becomes us who are its Ministers, upon all occasions, and in all manner of becoming Methods, to express our Sentiments of it as such; And therefore if we scarcely ever find two or three of the Antient Philosophers met together, but the Result was some excellent Disquisition upon Morality, as may be seen in Cicero, Plutarch, and others; How infinitely becoming our Character and Profession is it, to make the great things of another World the Subject of our Conversation, and never to break up, till (as a great Prelate of our Church was wont to call upon his Friends to do, before they parted,) we have warm'd each others Hearts with an Affection to the things above. And therefore as to create in us a contempt of all Discourse when we meet together that savours in the least of Froth and Levity; and to inure our selves to a Manly Conversation, as it would be of good advantage in our reading of Plato's, Cicero's, and Plutarch's Morals; nicely to observe the antient way of Dialogues, that we may learn how with dexterity to introduce, and with a right management to carry on a Philosophic and Elevated Conversation; so to perfect it by making it Religious and Divine, we cannot too often read the now mentioned Winters Evening Conference, as also Dr. Hen. Moor's Divine Dialogues, recommended above, p. 26. if it were only on purpose to form our Souls into the like Divine Spirit and Genius with those Excellent Writers.

Thirdly, To direct us in the Excellent Art of Divine Meditation:

Barth. Riccius de modo rectè Meditandi de rebus Divinis,
80.

Lud. Granatensis de Oratione & Meditatione, 120.

Bp. Hall's Art of Divine Meditation,

— Meditations,

— Contemplations,

Gerardi Meditationes,

} in his Works.

Lastly,

Lastly, Helps for Actual Devotion.

1. For the better Performance of Publick Worship.

Bp. *Sparrow's* Rationale on the Common-Prayer, 120.
 Dr. *Beveridge's* Sermon concerning the Excellency and
 Usefulness of the Common-Prayer.
 Dr. *Comber's* Companion to the Temple. Fol.

2. Helps for private Devotion.

Bp. *Wittenhal's* Enter into the Closet. 120.
 Bp. *Wilkins's* Gift of Prayer. 80.
 Dr. *Sherlock* of *Winwick*, his Practical Christian, or
 Devotions in Four Parts. 80.
 Bp. *Patrick's* Devout Christian. 80.
Inet's Guide to the Devout Christian. 80.
 Bp. *Andrew's* Manual of Private Devotions. 80.
 — Gr. & Lat. è Theatro. 120.
 A. Bp. *Laud's* Devotions for the Hours of Prayer. 80.
 Bp. *Cosins's* Hours of Prayer.

N. These latter
 have provided De-
 votions for the several Hours of Prayer, which is both a Primitive, and
 most excellent Method of Devotion. As to its Antiquity, see Cardinal
 Bona de Divina Psalmodia, who C. 3, &c. De varia Diei & noctis Di-
 visione, does treat upon that Subject. And as for the excellency of this Pri-
 mitive Method of Devotion, I suppose it must needs tend to maintain alive
 the Fire of the Altar, to have it so frequently stir'd up; besides, that the
 determinate Times call upon us to that, which, if left to be perform'd at plea-
 sure, will be in great danger of being forgot or neglected, through the multi-
 tude of business. And I could wish that there were some short Ejaculations
 and Prayers collected out of our Psalms and Collects for the Country People,
 which by the frequent hearing of 'em in our Divine Service, would be easily
 got by Heart. And as the shortness thereof would make it easie for 'em to
 lift up their Souls in Pious Thoughts, without Interruption to, nay in the midst
 of their worldly Employments; so that constant Exercise of such Devotion re-
 curring

curring every third Hour in the Day, would elevate their Spirits Heaven-ward, and keep 'em up in a perpetual Elevation above the things of this World. But to proceed, there only wants to compleat the Provision of Books I would desire for Devotion, and with that the first Theological part of our Parochial Libraries, to have some of the best Sacramental Devotions, of which the Piety of Learned Men of our own Church have furnish'd us, of late Years, with such excellent choice ; as,

Bp. Patrick's Christian Sacrifice, 80.
Weeks Preparation for the Sacrament.

N. Also upon this occasion may be us'd,

Sacramental Devotions at the end of the Whole Duty of Man ; as also, Kettlewel's Help and Exhortation to Devout and Worthy Communicating.

A Draught of Books made out of the foregoing Catalogue, and upon all, or most of the foregoing Heads, and in the same Order and Connection as they there lye; consisting of one or two upon each Theological Point, and given here as a Specimen, how it is intended to divide the whole Catalogue amongst the several Parishes.

I. Upon the Divine Existence and Providence.

Dr. Pelling's Discourse on the Existence of God.
Dr. Sherlock upon Providence.

II. Upon Natural Religion.

Bp. Wilkins of Natural Religion.
Mr. Boyle of the use of Reason in Religion.

III. Upon

III. Upon the Scripture.

First, *For the Text it self.*

Novum Testamentum. Græ. Oxon. Var. Lec.
English Bible. 40.

Secondly, *To understand the meaning of the Text.*

1. To understand some of the more important parts of Scripture-Matter, as the Scripture and concurrent History, Chronology, Geography, and Jewish Customs.

Vsserii Annales Veteris & Novi Testamenti. Fol.
Dr. Lightfoot's Works, 2 Vol. Fol.

2. To explain difficult places of Scripture.

First, *Commentators upon the whole Bible.*

Heideggeri Annalyfis Generalis singulorum V. & N.
T. Librorum.

Pool's Synopsis Criticorum. 5 Vol.

Secondly, *Expositors of some of the more concerning Parts thereof.*

Bp. Patrick upon Genesis.

Upon Job, Psalms, Proverbs, and Ecclesiastes. 5 Vol.

Dr. Hammond upon the New-Testament.

Oxford Paraphrase upon St. Paul's Epistles.

Q

Thirdly,

Thirdly, For the more skilful Application of Scripture,
according to various Occasions.

Petri Ravanelli Bibliotheca Sacra : Being a Concordance
of things.
Cambridge Concordance for Words.

**IV. To prove the Truth, and to understand the De-
sign of Christianity.**

First, To prove the Truth of Christian Religion.

Bp. Stillingfleet's Origines Sacrae.
Dr. Williams's Sermons at Mr. Boyle's Lecture.
Parker's Demonstration of the Divine Authority of the
Christian Religion.

Secondly, To understand the Design of Christianity,

A. Bp. Tenison of Idolatry.
Bp. Fowler's Design of Christianity.
Dr. Henry Moor's Mystery of Godliness.

V. For Bodies of Divinity.

First, Scholastical.

Philippi a Limborch Theologia Christiana.
Turretini Compendium Theologiae.
Le Blanc's Theses.

And to secure the Reader from Imbibing the Heterodoxes of either of which,
contrary to the Doctrine of our Church, may be added,

Job. Elis Articulorum 39 Ecclesiae Anglicanae Defensio,
una cum eorundem versione.

Secondly,

Secondly, *Catechetical.*

Dr. *Hammond's* Practical Catechism together with his
other Practical Discourses.

Dr. *Scot's* Works. 4 Vol. 80.

VI. Upon the Doctrine of the Covenant of Grace.

First, *General.*

Mr. *Allen's* Discourse of the Nature, Ends, and Difference
of the two Covenants.

Secondly, *Upon the Particular Articles:*

1. The Mercies on God's part.

First, *Justification or Pardon of Sins.*

Mr. *Allen's* Christians Justification stated.

Secondly, *Divine Grace and Assistance.*

Mr. *Allen* of Divine Assistance.

Dr. *Claget* of the Operations of the Holy Spirit. 2 Vol.

Thirdly, *Everlasting Life and Happiness:*

Mr. *Baxter's* Saints everlasting Rest.

Bp. *Taylor's* Contemplations of the State of Man.

2. The Conditions to be perform'd on our part.

First, *On the Doctrine of Faith, and the Articles necessary to be believ'd.*

Bp. *Pearson* on the Creed.

Dr. Barrow on the Creed:
Kettlewel's Practical Believer.

Secondly, *On the Doctrine of Evangelical Obedience.*

Whole Duty of Man.
Kettlewel's Measures of Christian Obedience.

And as Appendant thereunto for Casuistical Divinity.

Bp. Sanderson de Obligatione Conscientiæ.
—— His Cases.
Bp. Taylor's Ductor Dubitantium.

More particularly, in order to assist the Sick.

Kettlewel's Companion to the Penitent.
Dr. Wake's Preparation for Death.

Thirdly, *On the Doctrine of Repentance.*

Dr. Ingelo on Repentance.
Dr. Goodman's Penitent Pardon'd.

And as Appendant thereunto, upon Fasting.

Bp. Patrick on the Lent-Fast.
Dr. Hooper's Discourse concerning Lent.

VII. On the Means enabling us to perform the Covenant.

First, *Divine Grace and Assistance.*

Mr. Allen and Dr. Claget ut supra.

Secondly,

Secondly, *Prayer.*

Bp. *Patrick* concerning *Prayer.*
Dr. *Barrow* on the Lord's *Prayer.*

Thirdly, *The Sacraments.*

1. *Baptism.*

Bp. *Patrick's* *Aqua Genitalis.* At the end of his *Mensa Mystica.*
Dr. *Hicks's* *Case of Infant Baptism.* At the end of the
London *Cases.*

And as Apendant to the *Doctrine of Baptism, or*
Confirmation.

Dr. *Hammond* de *Confirmatione.*
Camfeild on *Confirmation.*

2. *On the Lord's Supper.*

Bp. *Patrick's* *Mensa Mystica.*
Rawlet on *Sacramental Covenanting with God.*

VIII. *Sermons.*

Dr. *Barrow's*
Dr. *Calamy's*
Arch-Bishop *Tillotson's*
Mr. *Dorrington's* } *Sermons.*

IX. *Controversies.*

First, *With the Papists.*

Chillingworth against *Knot* Abridg'd.

Rawlet's

Rawley's Dialogue and Answer to a Popish Catechism.

Secondly, *Against the Socinians.*

Bp. *Stillingfleet's* Sermon on Mysteries.

—A Discourse in Vindication of the Trinity.

—Of the Doctrine of Christ's Satisfaction.

Thirdly, *Against the Dissenters.*

1. In General of what Denomination soever they be, who are,

First, *Doctrinally Erroneous*, viz. *Antinomians.*

Dr. *Sherlock's* Knowledge of Jesus Christ, 2 Vol.

Baxter's Aphorisms of Justification and the Covenant.

Secondly, *Schismatically such.*

Bp. *Stillingfleet's* Mischiefs and Unreasonableness of Separation.

Cases against the Dissenters by the *London Divines.*

Bp. *King's* Inventions of Men in the Worship of God.

2. In particular against the several Sects in reference to their peculiar Principles.

First, *Against the Quakers.*

Mr. *William Allen's* Discovery of the Danger of Enthusiasm in an Ep. to the Quakers.

The Snake in the Grass.

Secondly, *Against the Anabaptists.*

Mr. *William Allen's* Serious and Friendly Address to the Nonconformists beginning with the Anabaptists.
Dr.

Dr. Hicks's Case of Infant Baptism, *ut supra*. p. 89.

Thirdly, *Against Independants.*

Mr. William Allen's Catholicism, or general Enquiries touching Visible Church-Membership, Church-Communion, the Nature of Schism, and Usefulness of National Constitutions for the furtherance of Religion.

Fourthly, *Against the Presbyterians, in Defence of Episcopacy.*

Woodhead's Account of Antient Church-Government,

Dr. Maurice's Defence of Diocesan Episcopacy in Answer to David Clarkson.^{40.}

X. Ministerial Instructions.

First, *For such as direct us in our Studies, and in the Discharge of our Offices and Duties, and excite us to Care and Vigilance in the Practice of 'em.*

Bp. Burnet's Pastoral Care.

The late Visitation Charges, *ut supra*, p. 105.

And as Appendant thereunto, but of more particular Concernment to those who are Missionaries.

Josephi Acosta de procuranda Indorum Salute.

Secondly, *For such Writings as lay before the Clergy the best Examples to be a Copy and a Pattern for 'em to follow.*

Dr. Cave's Lives of the Apostles and Primitive, Fathers.

Ellies Du Pin's new Ecclesiastical History.
Isaac Walton's Lives *ut supra* p. 106.

Thirdly, *As to such Writings as will more immediately serve our Devotion, and tend to advance us to the highest Degrees of Perfection in the Spiritual Life.*

1. For Reading.

Dr. Sherlock on Death.

—Judgment.

Dr. Horneck's Great Law of Consideration.

2. To promote Religious Conference amongst us.

Dr. Goodman's Winters Evening Conference.

3. To assist us in Divine Meditation.

Bp. Hall's Art of Divine Meditation.

Gerardi Meditationes.

4. Helps for Actual Devotion.

Bp. Patrick's Devout Christian.

Arch-Bp. Laud's Devotions for the hours of Prayer.

And lastly, as Apendant thereunto, to assist us
in our Sacramental Devotions.

Bp. Patrick's Christian Sacrifice.

Kettlewell's Help to Devout and Worthy Communicating.

PROPOSALS

For the Incouragement and Promoting of Religion and Learning in the Foreign Plantations; And to Induce such of the Clergy of this Kingdom, as are Persons of Sobriety and Abilities to accept of a Mission into those Parts.

WHEREAS the Propagation of the Christian Faith, and the Increase of Divine Knowledge, amongst all sorts of Persons in His Majesty's Foreign Plantations, are the Wishes, Desires, and Prayers, of all Pious and Serious Christians, and such as are Zealous of God's Glory, and the Salvation of Mens Souls. AND WHEREAS that Blessed Work, next under God, does principally depend upon the Abilities of the Clergy in those Parts, the Exemplariness of their Lives, and their Industry in Teaching others; WHEREAS ALSO the Clergy, that are already in the Plantations, as well as those who are to be sent thither, cannot (Humanly speaking) be so capable of Informing themselves,
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and of Instructing others in the design of Christianity, in the Nature of the Covenant of Grace, in the Meaning and Importance of the Articles of our most Holy Faith, and in the Nature and Extent of all Christian Duties, without the Assistance of some good Commentators upon the Holy Scriptures; and one, at least, or more of those Authors, who have best treated upon each, and every of those Points. WHEREAS ALSO for the supply of that Want, Men of Parts and addicted to Study, will hardly be induced to leave the Expectations they may have of better Encouragement and Improvement in their Native Country, to go to remote Parts and Climates less agreeable, without such Advantages, as will over-balance all Considerations inclining 'em to stay at home; and, especially, not without a competent Provision of such Books, as are necessary for their Studies in those Places where they are to serve: (Few of them that go over from hence, being able to furnish themselves with so many Books as they shall need.) AND, LASTLY, WHEREAS Insufficiency and Scandal in the Clergy of those places, in all probability, would be most successfully prevented, both in this and future Ages, should every Parochial Minister in the Plantations have a sufficient Library of well-chosen Books, of all those kinds before-mentioned, in which he might spend his time to his own Satisfaction, and with Improvement and Profit to himself and others.

TO PROMOTE THEREFORE so Blessed and Noble an End, as the propagation of Christian Knowledge in those Parts; and as well to encourage those who are there already employ'd in the Ministry; as also to invite over other able Ministers, and to furnish both, with proper Means for accomplishing

ing so good a Work ; **IT IS HUMBL Y** offered to all that are hearty Well-wishers to the Souls of Men, and the Honour of their Saviour, to consider, and as they shall see Cause, to favour these Proposals following.

1. **THAT** a Catalogue being made of what particular Books are judg'd most immediately and necessarily Useful, for a Parochial Minister, wherewith he may be sufficiently enabled both to Inform himself, and to Instruct others, in all the Necessary and Essential parts of Christianity ; so many of such Libraries be sent by the Lord Bishop of London, by the Hands of such as his Lordship shall Commission for that purpose, to be Appropriated and Affixed, one to each Parish in the Foreign Plantations, particularly those of Mary-Land, and farther as the Fund to be raised shall enable.

2. **THAT** every Parochial Library shall be Affixed in a decent and large Room of the Parsonage-House of such Parish, there to remain to the sole Use of the Minister thereof for the time being, unto all future Generations, and to be as **UNALLIENABLE** as any other the Rights and Dues of the Church, which are Ascertained by Law.

3. **THAT** in Order to the Preservation of every such Library to succeeding Ages without Loss (as far as can be Humanly provided in any thing of that kind) there be made an exact

Catalogue of the Books belonging to the Library of each Parish; and that every such Catalogue be fairly written in four Books of Vellum provided for that purpose: The first whereof to be left with the Lord Bishop of London for the time being; a second with his Commissary, or some chief Clergy-man in every of those Plantations where such Libraries are provided; and a third to remain in the respective Libraries themselves: and a fourth to be deposited in the Vestry of each of the said Parishes.

4. THAT the COMMISSARY be obliged, at least once in three Years, Personally to make a Parochial Visitation; And then, besides the Charge of his Duty in other respects, that it be incumbent also upon him, particularly to Inspect the Parochial Libraries, and to see that none of the Books be Imbezell'd or Lost: And that the Church-Wardens of each Parish be also obliged, every Year, before the Visitation, to inform themselves in what Condition the said Books are, and to Present accordingly at the Visitation.

5. THAT for further Security to preserve them from Loss and Imbezelment, and that they may be known where-ever they are found; in every Book, on the one side of the Cover, shall be Letter'd these Words, SUB AUSPICIIS WILLIELMI III. on the other side the Name of the Parish to which these Books do belong: EX. GR. E. BIBLIOTHECA DE MARY-TOWN: E. BIBLIOTHECA DE JAMES-TOWN, &c.

6. THAT the Minister of each Parish, his Heirs and Administrators, may be obliged, by Virtue of an Act of Assembly provided and made for that purpose, to make good what Books shall be Imbezelled or Lost by his fault.

MEANS

MEANS of obtaining such Parochial Libraries.

1. **T**hat Application be made to the Nobility, Clergy, and Gentry, for their Charitable Contributions to so Pious a Work; and especially that the Merchants and Traders to the Foreign Plantations be earnestly call'd upon, as Persons principally concern'd, to encourage this Design: It being most reasonable to expect, that in Gratitude to God, and the Inhabitants of those Plantations, the more plentifully they have reaped of their Temporal Things, the more liberally they should sow to them in Spiritual Things.

2. That Application be also made to such Learned Authors as are now living, that they would bestow some of their own Books, which shall be judged useful to the Purposes aforesaid.

Lastly, In Gratitude to the Benefactors towards this Pious Design, all those who shall Contribute any thing thereunto, shall have their Names and respective Summs; And the Authors shall have the number of Books given by 'em; transmitted to Posterity, by being Registred in Books kept for that purpose in each of the Libraries, and deposited in the Vestry of every Parish.

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T H E
CONCLUSION,

Shewing the Present State of the Protestant Religion in Mary-Land, and what farther is now doing in that Colony towards the Promoting the same, taken from the Account of His Majesty's Secretary in that Province.

S Ince it gives the greatest Encouragement to contrive good for a People, that they appear dispos'd to receive it; I cannot conclude this Discourse more appositely, than with a short Representation of what is now actually doing in the Colony where these Libraries are design'd, towards promoting of Religion and Learning; and that by the Inhabitants themselves, under the Influence of an excellent Governour.

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“ In the Year 1691. His Majesty having graciously
 “ thought fit to take the Government of *Mary-Land* in-
 “ to his own Hands, and the Province into His imme-
 “ diate Care, in *May* 1692. An Act of Assembly
 “ passed for the Establishment of the Protestant Reli-
 “ gion there, and for dividing the Ten Counties there-
 “ of into five and twenty Parishes, each of which are
 “ endowed with a Competent Maintenance for a Mini-
 “ ster ; But the Execution of that Act was in a manner
 “ wholly neglected, till it pleas’d His Majesty to Con-
 “ fer the Government on the most Worthy and Ex-
 “ cellent Person *Francis Nicolson*, Esq; who since his
 “ Arrival in *August* 1694. with an indefatigable In-
 “ dustry and Zeal to Promote His Majesty’s Honour,
 “ the Interest of the Protestant Religion, and the
 “ Good of the whole Province, hath Reviv’d and Re-
 “ inforc’d the said Act by another additional one, for
 “ the Increase and Maintenance of Religion, hath
 “ Collected the Arrears, and is now Building several
 “ Churches, besides one fine Church at *Annopolis* in
 “ *Arundel* County, with a Parsonage-House to every
 “ Church ; towards all which, His Excellency, the
 “ Council, and other Inhabitants of the Province have
 “ Generously and Largely Contributed.

“ And that a perpetual Succession of Protestant
 “ Divines of the Church of *England* may be provided for
 “ the Propagation of the True Christian Religion in the
 “ said Colony ; His Excellency hath by the Consent
 “ of the Council and Burgeses in Assembly, Promo-
 ted.

“ ted a Law, Vesting a Power in certain Trustees for
 “ Erecting one Free-School in each County: One of
 “ which is already begun at *Annopolis*, and is endow’d
 “ with 100 l. per Annum, for the Maintenance of one
 “ Master and two Ushers, for the Instructing the
 “ Youth of the said Province in Arithmetick, Navi-
 “ gation, and all useful Learning; but chiefly for the
 “ fitting such as are dispos’d to Study Divinity, to be
 “ farther Educated at his Majesty’s College-Royal in
 “ *Virginia*, in order upon their Return, to be Ordain’d
 “ by the Lord Bishop of *London*’s Suffragan, Residing in
 “ the Province, both for that purpose, and to Supervise
 “ the Lives of the Clergy thereof; for whose Support
 “ also at the Request and Recommendation of the As-
 “ sembly, His Excellency hath settled a Fair and Com-
 “ petent Maintenance.

This may be sufficient to shew such as are dispos’d
 to Good Works, and whose Duty it is to be Discreet
 and Prudent in ordering their Charity to the best Pur-
 poses, as well as to be Bountiful according to their
 Ability; that here are a People as wel dispos’d to re-
 ceive Benefit by a Learned and Industrious Clergy, as
 can be wish’d or desir’d. And therefore to induce So-
 ber, Serious and Studious Young Divines to go to the
 Foreign Plantations, and to Qualifie ’em to Answer
 the Ends of their Mission, I could not think of so proper
 a Means, as to provide them, each with a Collection of
 Choice and Useful Books; and to perpetuate an Useful
 Clergy there, to fix these Parochial Libraries in the
 Parsonage-

Parsonage-Houses, for the perpetual Use of those who shall succeed them.

And surely a more suitable encouragement to Men of Good Parts and Inclinations, to go upon so Blessed a Mission scarcely can be thought of; for as it is Good Books alone which will encourage the most Studious, Vertuous, and consequently the most Useful Persons to go over; so it is an Encouragement that is in a manner necessary to be provided in the Foreign Plantations; Since few or none at their first going over, are in a Condition to provide themselves therewith: And when they are there, Books are not to be met with by those who shall be able buy 'em; and yet without a Competent Provision of several Useful and Necessary Books, (I cannot forbear often to repeat this) it is Morally impossible that any should be enabled to Instruct their People.

And now that such excellent Works are begun and carry'd on by an excellent Governour, and well disposed People, what a happy Conjunction is this for Persons who are Piously dispos'd, to give their helping Hand towards such Blessed and Glorious Designs, as the Propagating of True Christian Knowledge and Practice in Places formerly so much uncultivated therewith? Surely, if *he who Converteth a single Sinner from the Error of his ways, shall hide a multitude of sins*, What abundant matter of Comfortable Reflection upon a Death-Bed shall that Person lay up, who shall Contribute to-

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wards providing of the most Proper and Genuine Means, next to the Divinely Inspired Writings, of Converting many poor Souls, not only in this, but in all future Generations, even *so long as the Sun and Moon endureth.*

F I N I S.
